

A  
BIOGRAPHICAL MEMOIR  
OF  
CONSTANTINE SIMONIDES,  
DR. PH.,  
OF STAGEIRA,  
WITH A  
BRIEF DEFENCE  
OF THE  
AUTHENTICITY OF HIS MANUSCRIPTS.

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BY CHARLES STEWART.

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*“Δύω ταῦτα ἐν τῶν Θεῶν τοῖς ἀνθρώποις δέδοται  
“κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.”*

PYTHAGORAS.

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## PREFACE.

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The sole object of the following pages is to vindicate the reputation of a friend, most unjustly assailed by calumny. Simonides arrived in England in 1853, bringing with him letters of introduction from the most eminent men in the East. He at once became intimate with various members of the writer's family, and the intimacy in time ripened into a sincere friendship. Simonides has on all occasions borne out the character assigned to him in his letters of introduction—that of being a gentleman of the most unblemished honour, and those who know him best need no other assurance than his own honourable conduct to convince them of the baseless nature of the charges that have been preferred against him. It is, however, not surprising that such charges should have been made. Simonides is but very slightly acquainted with modern languages, and his knowledge of modern customs is even still more limited. With the habits, manners, and languages of the inhabitants of the earth two, three, or four thousand years ago, he is perfectly familiar; but of the worldly wisdom of the present day, or of the ideas of modern society, his knowledge does not

reach above a simplicity that is absolutely childlike. Moreover, in common with all Orientals, he possesses a natural secretiveness that is quite opposed to the frankness of an Englishman, and without any motive whatever keeps secret matters that most persons would never think of concealing. Thus, although he has more than once had such epithets as "adventurer" applied to him, and labours under all the disadvantages that in this country accompany a man whose antecedents are unknown and whose life appears to be a mystery, he has never once replied to his adversaries or communicated the smallest particulars of his birth, family, education, or means. It is, therefore, not surprising that statements, made in an unusual manner, and documents produced under extraordinary circumstances, should have been doubted and their authenticity disputed by some portion of the public and the press. On the contrary, it is rather a cause for surprise that such large credence has been given to him by men whose pursuits have a tendency to promote an extreme caution in the reception of that which is new or novel. There is, however, no reason why Simonides should any longer be subjected to the inconveniences and prejudices arising from his apparent position as an "adventurer." The facts related in the present memoir have all come within the knowledge of the writer, and every incident can be corroborated by the most unimpeachable testimony. The publication of this memoir will, it is hoped, free Simonides from the insinuations that have been made against him, and by placing him before the public in his true position as a gentleman of good birth and family, as a man of the strictest integrity, who would scorn to commit a dishonourable action, and as one whose

perfect indifference to all pecuniary considerations leaves no motive for the commission of the disgraceful deeds of which he has been suspected and accused, may assist in procuring for him that personal respect and esteem to which the writer, after a close and friendly intercourse, is convinced he is entitled. Should any doubt be entertained as to the veracity of the statements contained in the memoir, the writer will feel a pleasure in replying to any enquiry and in furnishing the authority on which the statement is made.

*London, August, 1859.*

# MEMOIR

OF

CONSTANTINE SIMONIDES, DR. PH.

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The learned author of *Cosmos*, in speaking of Simonides, said that he was "an enigma," and that "conjecture about him was a new Gordian Knot altogether insoluble," adding that "what had been said and repeated day after day of Simonides afforded no light for the perception of truth, and were puerile and ridiculous sophistries which obscure the intelligence, and which sensible men despise." He, moreover, stated his opinion that the devisers of the hypothesis that had been so dinned into men's ears had made themselves ridiculous by writing injudicious commentaries upon Simonides,—“And all this,” said Humbolt, “arises from the imperturbable and naturally uncommunicative character of Simonides.” These “commentaries” are extremely numerous, and in many different languages, but up to the present time all that has been written of Simonides and of the treasures of antiquity in his possession, has been derived from conjecture, probable and improbable, and in most instances is false, in all erroneous. The “enigma” that puzzled the author of *Cosmos*,—the Gordian Knot that could not be untied by the greatest philosopher of the age,—is, however, of very easy solution. Whatever mystery has hitherto hung around the birth, education, travels, and discoveries of Simonides must end at this point, for subjoined is a truthful narrative of his



life and labours, collected from materials whose authenticity is beyond dispute.

Constantine L. Ph. Simonides was born in the island of Hydra, in the year 1824, on the 11th of November, about the hour of sunrise. On the side of his father, grandfather, and great grandfather, he comes from Stageira, and on the mother's from the island of Syme. His father is still alive, and is residing in the island of Rhodes.\* The family is numerous and distinguished, several of its members having occupied prominent and honourable positions in the modern history of Greece. At one time the family enjoyed considerable wealth, but during the struggle for Greek independence and the revolutions by which it was accompanied, their possessions suffered a considerable diminution. The father of the subject of the present memoir has taken degrees as a Doctor of Medicine, has received Orders of Merit from several different Governments, and lives at Rhodes in easy affluence surrounded by a large family. Stageira, his native place, is well known to every one as the birth-place of Aristotle, and Syme is almost equally well known as that of Nireus, its King, and the most beautiful of the Greeks,—hence the proverb,—“handsomer than Nireus,” whom Homer has mentioned three times.† The delightful island of Hydra (which Hecataeus in Stephanus of Byzantium calls Hydrea), though obscure in ancient times became very celebrated in later days, since it

\* See note A in Appendix.

† Νῆρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,  
Νῆρεὺς Ἀγλαίας υἱὸς Χαρόποιο τ' ἀνακτος,  
Νῆρεὺς, δὲ κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα  
Ἄλλ' ἀδαπαδὺς ἔην, παῦρος δὲ οἱ εἶπετο λαός.

'I. β'. στίχ. 671.

Nireus, moreover, led three equal ships from Syme,—Nireus, son of Aglaia and King Charopus, Nireus, the fairest of men that came to Ilium, of all the other Greeks, next to the unblemished son of Peleus,—but he was feeble, and few troops followed him.—*Buckley's Iliad*, ii., 671.

Three ships with Nireus sought the Trojan shore,  
Nireus, whom Aglaë to Charopus bore,  
Nireus, in faultless shape and blooming grace,  
The loveliest youth of all the Grecian race;  
Pelides only watched his early charms;  
But few his troops, and small his strength in arms.

"Pope's Iliad," Book ii., 815.

was the first portion of the Greek nation which took up arms and by its patriotism contributed mainly to the independence of Greece.

Simonides, then, being a native of Hydra, went at the age of four to Ægina, with his parents, where a short time afterwards he and his brother Photius were placed as pupils in the school at Ægina by the direction of Capodistrias, Governor of Greece, on account of the merits of their father, for that great man was extremely well-disposed to all the family of Simonides. So high an opinion had Capodistrias of the elder Simonides that he employed him on many occasions in Government affairs of the gravest importance. It was in consequence of his being despatched by Capodistrias to Constantinople on a political mission of a most difficult character that his family removed to Syme during his absence, the two brothers, Constantine and Photius, remaining at School at Ægina. Their stay at that place was, however, brought to a conclusion shortly after by the troubles that followed on the assassination of Capodistrias, and their uncle Michael took them from school and conducted them to their mother Mary in Syme.

Having arrived at their mother's house they studied a short time under Hierotheus Photiades, a learned man, and their uncle on the mother's side. Subsequently Constantine Simonides returned to Ægina, by himself, and first attended the lectures of Philetærus, the grammarian, and then the learned Neophytus Ducas, Gregory Constantas, and Rhegas, the mathematician, remaining with them till the completion of his studies; these were the most learned of the Greeks at that period. After this he went to Nauplia, with Philetærus, and thence to Athens. Having pursued his studies for some time in the latter city, and not having received any intelligence of his family, owing to the unsettled condition of the country and other causes, he visited the island of Calauria, expecting to find there his relative Benedict, the uncle of his mother. On arriving at Calauria (now known by the name of Porhros) he was surprised to find that

Benedict had left the island, and had gone to Mount Athos. Simonides consequently returned to Piræus, the port of Athens, and setting sail for Mount Athos, reached that celebrated place in November, 1839, where he found his relative Benedict living in the monastery of Rhosos. In this monastery he remained some time, studying theology under Benedict, who was a most accomplished scholar and a great linguist. Benedict had been a teacher of religion in many parts of Greece, and was so highly esteemed by Capodistrias that he had received at his hands the appointment of Professor of Doctrinal Theology in the School of Calauria. The death of Capodistrias had necessitated his removal from that island, and he accordingly took up his residence in Mount Athos, where he collected the monks who had been dispersed in every direction, restored the monastery of Rhosos,\*—which had been entirely devastated by the Ottomans,—and having brought it back to the condition in which it was before its overthrow, afforded in his own person an example of ascetic life, not only to the brethren of the community, but also to all the fathers in the mountain. Moreover, he expended the whole of his property, by no means inconsiderable, in the restoration of other holy dwellings, which had become almost deserted through lapse of time. Having acquired, by these means, very great influence on Mount Athos, he became the possessor of many highly valuable Greek manuscripts, the greater portion of which he took from the monastery of Esphygmenos, situate in Mount Athos, where first he was deemed worthy of the holy monastic condition.

These manuscripts from being kept in damp cellars had suffered greatly; he therefore put them away in a secret place, known only to himself. Together with these manuscripts, he obtained moreover an ancient library, also preserved in the cellars for a great number of years. This was

\* This monastery was formerly called the monastery of the Thessalonians: but afterwards the monastery of Rosos, because it was built by Lazarus Rosos,—and now by a corruption of words it is called Russian. For the history of this monastery see "Theological Writings,"—Page 110.

an exceedingly rich one, having been collected at royal expense, and it is said that St. Paul brought it from Constantinople and Alexandria, about the year 1172. St. Paul was also the founder of the monasteries of Xeropotamus and St. Paul in Mount Athos, and was the son of the Emperor Nicholas Curopalatus, surnamed Rhancabe, and Procopia, daughter of the Emperor Nicephorus Genicus: the Emperor Leo, the Armenian, made him a eunuch while a mere boy.

The discovery of these manuscripts and library may be considered as one of the most important events in the history of Simonides. It must be remembered that Mount Athos is subject to the Turkish Government, and that the sole law throughout the Ottoman empire is the will of the Sultan and his officials. In England it would appear highly improbable that the discoverer of an ancient library would remove it in secret and keep it concealed from the world in a secure hiding place. But under a Government such as the Turkish, where law is slightly regarded and the property of the conquered people little respected, the proceeding most natural is that of concealment. So uncontrolled is the power of the Turks over their Greek subjects, that life would be in absolute danger if it were known that a Greek had made a discovery of property and had not delivered it up to the nearest officer of the Turkish despotism. Even at the present moment, writing in London, there are many facts of very general public interest that cannot be narrated in this Memoir, owing to a fear of the consequences that might ensue to individuals now living in the Turkish dominions if a knowledge of such matters should be conveyed to the Turkish officials in the neighbourhood. The publication of the facts connected with the discovery of the library and manuscripts already referred to, cannot, however, be injurious to any one, the persons chiefly interested having passed into a kingdom where Czar and Sultan rule no more, and oppressor and oppressed both bow before the throne of mercy. The discovery was made in this wise:—

A very old monk, Gregory by name, being nearly at the



end of his life, grateful to Benedict for the restoration of the monastery of Rhosos, and recognising in him his superior,—committed to his charge an ancient document in the form of a Will and an Imperial Golden Bull. This Will spoke of a hidden library, and described the place of its concealment. An examination was made and sufficient was discovered to warrant means being taken for a more complete investigation. Under the pretence of erecting a small chapel in memory of the extinct monastery, an excavation in the ruins was carried on unknown to the Government. After much labour the entrance to the secret hiding place was discovered. The library itself lay beneath the old monastery, the inclosure of which was full of ruins of its own walls and of the houses around it which had been thrown down. The entrance to it was found inside the wall on the right of that portion of the monastery known as the catechumens, in the form of a circular window surrounded with brass, and offering no suspicion of an opening. Being buried by the multitude of stones and the mounds which had fallen between the walls and upon it, it was rendered altogether invisible, rendering it confusing even for those who had excavated the place to discover it. Upon entering into the repository it was found full of manuscripts, for the most part decayed, of which some had been thrown in a heap and lay in confusion in the middle of the library; others were arranged in good order in their places, and others in cases of lead, tin, and other metals. With them were also very ancient pictures, and sacred ornaments, and other decorative articles of the Eastern Church of the Greeks. Simonides, seeing all these things lying in this state, said to Benedict with tears, "Why, oh uncle, is all this confusion?" But he cried, with a groan, "My son, when the Latinisers during the patriarchate of Becos the Latiniser, and those who resembled them in barbarity filled this sacred land with blood, disobeyed the Eastern Church, and plundered the possessions of this mountain, the monks of this ruined monastery, as you see, took them and cast them in at hazard, fearing the threatened removal of them by the

hands of these persecutors, as had already happened to those of others. And from that time, as it would seem, they have remained buried here, as though they who buried them were through circumstances unable, or did not think fit, to free them from this obscure prison." Thus spoke the old man, weeping and venting his indignation against the Latinisers, and still more against the Crusaders who subdued the mountain. Then, having removed them all carefully into a neighbouring room, with the aid of Simonides, and the cousin-german of Simonides on the mother's side, the holy monk Sabbas, who afterwards became a dignitary of the mountain, he carefully preserved them in his private depository, where his other manuscripts were for the most part kept.

Benedict, therefore, having become the possessor of such an inestimable treasure, set aside everything else, and applied himself diligently to the care of it, day and night, alone and without any aid, having in his mind the publication of the manuscripts. Afterwards, however, being compelled to take an assistant, owing to an inflammation of the eyes, he instructed his nephew, Simonides, in the art of paleography by means of these manuscripts of his own. The reading of them being very difficult it became troublesome and injurious to his sight; for Benedict was an old man of seventy, and the manuscripts were difficult to decipher not only from their antiquity, but from the entire difference in the writing of one from another. Simonides, therefore, being taught by a man of great experience in such matters, and being daily spurred on by emulation, became an assistant worthy of the expectation of Benedict; he was his right hand,—for he acted as his representative in everything,—both in reading and copying the manuscripts. Meanwhile, Benedict having fallen grievously ill, and foreseeing his end approaching, called Simonides and enjoined him to take the greatest possible care of the manuscripts and library. He bound him by a sacred promise to reveal the place of their concealment to no one, and to part with or dispose of no portion of the collection. He pointed out to Simonides the necessity of his taking them

away from Mount Athos and preserving them in a place of security until the troubles of his country ceased and the hand of the oppressor was no longer felt in the land. He was then to restore them to Greece, to benefit his countrymen by their possession. He then gave Simonides his blessing, and departed this life on the 29th of August, 1840, to the great lamentation of all his family. Simonides dwelt for three months in Mount Athos after the death of Benedict, and he then procured a private vessel and removed the library and antiquarian collection to Syme.

Such is the account given by Simonides himself, but it is corroborated in every particular by the testimony of others, and these corroborative circumstances are of the most unimpeachable character, and can be readily referred to.

After a short residence at Syme, Simonides went to visit Anthimos, the renowned Patriarch of Constantinople, and brought him recommendations from several of the principal persons of Athos, and especially one from Procopius, a sacred officer of the Church of the Greeks.

Simonides remained with the Patriarch somewhat more than a year, steadily pursuing his studies, and receiving the most valuable aid from the Patriarch. That excellent man then advised him to proceed to Odessa, for the completion of his theological studies, but before his departure, he introduced Simonides to a Greek lady of historical celebrity—the illustrious Rhoxandra Etlegg,—whose philanthropic efforts for the elevation of the Greeks, and whose kindness and generosity to her fellow-countrymen are so well known. This lady gave Simonides a letter of introduction to her brother Alexander Scarlatus Stourtzas, an officer high in the personal service of the Emperors Alexander and Nicholas I. Besides this letter, Simonides took with him not only recommendations from persons of note, but also testimonials from those who had instructed him at various times, in which the docility, the diligence, and the remarkable progress of the man in all subjects are set forth. The following is one out of many:—

“Anthimos, by the Grace of God, Archbishop of Constantinople, modern Rome, and Œcumenical Patriarch,

“Constantine, the son of Simon, a Stagirite, on the father's side, and a Symæan by the mother's, and a native of Hydra, having remained with me a year and more, studying the holy language of the church, by his own commendable desire and mine, and by that of the holy fathers of Mount Athos, who recommended him, exhibited in a marked degree piety, obedience, and faith, in a manner worthy of his descent, his approved good conduct, and the high opinion I entertain of him, and a love of his neighbour beyond all words. He made, moreover, gigantic progress in his studies, as is witnessed by the testimonials written by the masters who have taught him, being admired for his natural talents, loved and applauded by his fellow students, and pointed out and boasted of among his fellow scholars, on account of his marked superiority. And now departing, with my consent, to the universities of powerful and holy Russia, for the completion of his pious object, by the assistance of the most christian and holy lady, Etlegg, of the family of S. Stourtzas. I give him my prayers that he may have aid in his pious designs, and be preserved unhurt by all the vain passions of a deceitful world. And the present is a voluntary testimony of my affection. In the year of salvation 1841, 12th October.”

Simonides arrived at Odessa in the month of November, 1841, and remained a long time in Russia, occupied in profitable studies, always continuing under the watchful care of the illustrious General and Councillor S. Stourtzas, a cousin of the present Prince Stourtzas, of Wallachia, to whom he subsequently acted as private secretary. Whilst in Russia he rendered valuable services to archæology by his history of the Carian Chersonesus, and particularly of the city of Knidas. In acknowledgement of these services he was presented with his diploma as Doctor of Philosophy at the University of Moscow. He then returned once more to Constantinople, and thence to Athens, a little while after the death of his kind friend and patron, the lady



Etlegg. Arriving at Athens on the 12th July, 1846, he was presented to the ex-minister, John Colettes, and delivered to him a packet of letters of introduction, which he had brought from Odessa, and, moreover, several recommendations from persons of note.

Now commences one of the most unfortunate portions of the career of Simonides;—unfortunate, however, only so far as concerns the interests of literature and philosophy,—for his own conduct was especially honourable and patriotic. The capital of Greece of late years has been the centre of innumerable intrigues and endless political plots. Among a large portion of the population the Bavarian king, Otho, is detested, and every true Greek looks forward with eagerness to the day of his country's regeneration. The wildest schemes have existence, and the most sagacious men take part in plots which are as extravagant as they are futile. Thrown among the most energetic men of Athens, Simonides soon became as active a politician as any in the capital and warmly espoused the party of which John Colettes was the chief member. He contributed many articles to the Athenian papers and denounced the party of Rhancabe as traitors to Greece. M. Jonas, a politician of some eminence in the party of Rhancabe, he attacked with such great vigour and success that he procured his banishment from Greece, though this was accomplished only by the greatest exertions of Simonides, and by efforts in which he fearlessly risked his own life.\* Simonides, on the other hand, was assailed with extreme virulence, and so far did the animosity of party extend that his personal safety was endangered. From this scene of civil strife and flagrant treachery he soon retired, and departed into Thessaly. Having gone through the whole of that country he composed his "Thessalian Archæology" in two books. Next having attentively surveyed the country of Chaldæa, and gone thence to Athos, he returned once more to Athens and wrote the History of Chaldæa. Having been long desirous of carrying

\* ΑΙΩΝ Nos. 792, 793, 794, 795, 796, and ΕΛΠΙΣ 404, and ΑΘΗΝΑ 1428, 1429, and ΦΙΛΟΣ ΤΟΥ ΛΛΟΥ.

out the injunctions of his uncle Benedict, he now made an effort to make his antiquarian and manuscript treasures available for the use of his country, and in December, 1848, took means to secure them for the benefit of the Greek capital. No sooner was it known that Simonides had these valuable books and manuscripts in his possession than those in Athens who were subservient to the Bavarian policy, left no stone unturned, and strove with all their might, to persuade him to transfer all his antiquarian treasures to Munich, in Bavaria, making him many promises if he would do so. But Simonides, paying no attention to the words of such men, treated them all with haughty contempt, especially the Court of Greece itself. Hence he once more incurred the hatred and animosity, not only of the Camarilla, but of all its creatures; and, incredible as it may appear to Englishmen, the knife of the hired assassin was employed to put an end to his career, and to furnish his enemies with an opportunity of obtaining his much-coveted treasures. Several ridiculous reports were at the same time spread abroad concerning him, such, for instance, as that he himself wrote and composed the manuscript library which his uncle bequeathed to him. Considering that the library consists of 5,000 bulky volumes, and that they could not be written by one man in less than a thousand years, this was a tolerably wide stretch of malignity, especially when it is remembered that Simonides was at that time not thirty years of age.

To put an end to such nonsense as this Simonides invited the Professors of Greece to a meeting, to inspect his manuscripts and pronounce upon their authenticity and value. The invitation was made through the Minister of Education, M. D. Calliphronas, and resulted in three sittings of the Professors being held at the office of the Minister and in his presence. Simonides produced several of his manuscripts, and of all the Professors present only one, and he the youngest and the least versed in palæography, declared against them. Some declared themselves to be undecided, but the majority gave in their opinions as being favourable to the authenticity

of the manuscripts. M. Cumanudes, the only gentleman who pronounced against them, afterwards admitted that he had not even taken the manuscripts into his hands, and it was made apparent at the meetings that many of the Professors possessed only a very moderate knowledge of the subject. So remarkable was the ignorance displayed by one or two individuals, that it excited comments of a by no means flattering character, and the individuals themselves, annoyed at these remarks, contracted a dislike towards Simonides that afterwards produced unfavourable results. The remainder of the stay of Simonides in this city was occupied in matters of little importance, and he shortly afterwards went over to Constantinople with M. A. Metaxas, Lieutenant-General, then appointed for the first time as representative of the Greek Court at the Ottoman Porte. Before leaving the subject of the meeting of the Greek Professors, it may be remarked that the manuscripts submitted to them, and which they received with some doubt and uncertainty, were the same that were afterwards purchased by the British Museum and Sir Thomas Phillipps, and have been pronounced genuine after the severest scrutiny and the most minute examination. The Professors, whose vanity was mortified in the way already spoken of, subsequently attacked Simonides in the local journals, and calumniated him in the vilest manner in connection with the very manuscripts that were pronounced by Sir F. Madden to be genuine. Indeed, that gentleman became their purchaser for the Museum.\*

Simonides, being in Constantinople, undertook, towards the end of the year 1850, the interpretation of the hieroglyphical symbols on the Egyptian obelisk standing in the Hippodrome. Having accomplished this task he rested awhile, and passed his time in surveying Constantinople with great accuracy, making observations and acquiring local knowledge that was afterwards of the greatest value. He then joined the Sardinian Ambassador, Baron Decco, and during nearly a year was engaged in politics. Whilst engaged in

\* See note B in Appendix.

these affairs he proved himself to be a politician of no mean order, and succeeded in several diplomatic missions with which he was entrusted. Besides this, he brought to light many treasures of antiquity in Constantinople, and succeeded in entering several unknown vaults by means of persons who were openly Turks, but who in secret were followers of the Christian faith. Twice he made excavations, and each time successfully, in places the knowledge of whose locality he had gained at Mount Athos. These excavations were made in a great measure in the presence of Turkish officers, and Simonides on each occasion expressed his opinion that the search had failed, though he afterwards returned to the spot and discovered the depositories that had been nearly laid bare by the Turkish officers. These depositories he afterwards removed. Meanwhile Simonides, having traversed the whole of Bithynia, returned to Constantinople, and thence sailed for Mount Athos for the third time, on the 8th October, 1851, and there remained a whole year engaged with antiquities. He collected an immense amount of matter most useful to those studying archæology from libraries known and unknown, private and public. Besides these, he discovered and deciphered several Pelasgian inscriptions (the greater part of which he has given in a theological work lately published by him), and many others of great importance. Pelasgians, it will be remembered, and other nations mixed together, once inhabited Athos, as various authors have related, and especially Thucydides, in Book IV. of his history. Having arranged these materials in four epochs, Simonides wrote a history of Mount Athos, which he contemplates publishing at an early date, yielding to the urgent desire of those of his friends who are lovers of history. This work will doubtless prove extremely valuable, both as regards ancient history and philology, and especially palæography, to which he has devoted a whole volume.

On the 15th July, 1852, Simonides went over to the island of Lemnos, where he stayed a few days, and sailed to



Thasos and the other islands lying about, where he brought to light many curiosities which he intends describing in the "Nesiotica," as he has already promised in his *Θεολογικαὶ Γραφαί*.

Having gone round the islands of the Archipelago, he traversed the whole of Asia Minor, and then Egypt itself, and, having discovered many things in these countries, such as manuscripts of great antiquity on Egyptian papyrus and parchment, several inscriptions, registers of the Olympiads, annals, lists of kings, ethnographies and other matters extremely interesting, he conveyed them away and placed them in security. He then sailed for the Canary Islands by way of Algeria. From thence he went to Liverpool, and ultimately reached London in February in the year 1853. In London he remained a considerable time, engaged in active pursuits, after which he visited Ireland and Scotland and again returned to London. In November, 1854, he went to Paris, for the purpose of paying a visit to the library, and a few days after his arrival was agreeably surprised by the receipt of the following note:—

Cabinet of the Minister of Public Instruction.  
10th December, 1854.

SIR,—On Monday next, about half-past one, I intend calling upon you at your residence. I beg you to wait for me, as I have a message for you from the Minister.

Yours respectfully,

Monsieur Simonides,  
2, Rue Racine.

E. BEULE.

On the appointed day M. Beule made his visit, and this led to a lengthened and most agreeable interview between the Minister and Simonides. M. Villemain, President of the French Institute, was likewise introduced to Simonides, and many of the most eminent men in France became his friends. The visit of Simonides to Paris was altogether of the pleasantest possible character, and he made friends, whose intimacy he still continues to enjoy. Among the gentlemen who welcomed Simonides to Paris was M. Marcellus, the discoverer of the Venus of Milo. Having examined the Library

of Paris, Simonides crossed into Spain to inspect the Libraries of that country; thence he went into Portugal, and after a few days returned once more to London. After this he went to Belgium, on a pleasure tour, and having traversed that country, as well as several of the German States, he visited Berlin and thence reached Leipsic on the 15th July, 1855, with a view of learning German philology, and at the same time of publishing his most valuable Greek manuscripts. He soon became intimate with the German professors in that city—Anger, Gersdorf, and Dindorf—and then communicated to them his views, at which they expressed great delight. On the 27th of July, 1855, being in the University library of Leipsic with Professor Anger and M. Lycurgus, who interpreted between them, he showed to the Inspector of the Library the manuscripts he intended to publish first, which were works of the fathers of the Greek Church unknown till that time. Gersdorf, who was about to undertake the publication of them, having taken the manuscripts in his hands, discovered most unexpectedly a portion of the pastoral writings of the Apostolic Father Hermas. This discovery greatly delighted all present, and from that day they never ceased intreating Simonides to present the discovered portion to the University Library, promising that he should receive an equivalent return, and he, though he would not consent at first, was subsequently persuaded to accede to their request. Having handed over the manuscript and a copy of the part wanting, which Simonides had made himself while in Mount Athos (for he had not the whole of the manuscript with him) and also a clean copy for publication, he received the money agreed upon shortly after the publication of the work.

A short time before the publication of the Hermas he communicated to Lycurgus the existence of another Hermæan manuscript, preserved in palimpsests. He afterwards communicated the like intelligence to Anger, and this manuscript was brought from Alexandria to Leipsic, after the publication of the Hermas, at the reiterated request of Anger and Dindorf. This preference given to the two latter gentlemen

appears to have given considerable annoyance to Professor Tissendorf, and hence arose a jealousy that was most unfavourable to Simonides. It was reported by Tissendorf that there was a deception in the manuscript of Hermas, and that the deception was evidently intended to mislead. A controversy arose in consequence, in which Tissendorf was supported by Lycurgus; and Simonides, who was greatly enraged against Lycurgus, published a pamphlet under the title of "The Sycophant Lycurgus," and in which he explained the whole matter, and put his adversaries to shame by showing that the manuscript Hermas was correct and that the common Latin translations from which it differed had been made, not in accordance with the Greek originals, but to suit the views of the Latin translators, who had put into the mouth of the Apostolic Father Hermas doctrinal opinions quite inconsistent with the apostolical announcement, but eminently calculated to strengthen the position of the Church to which the translators belonged. The affair caused considerable excitement among theologians, and as some of the chief dogmas of the Latin Church were severely attacked by an exposure of the fraud in the Latin translations, Simonides gained much ill-will among the members of that Church. It may here be observed that, up to the present time two editions of Hermas have appeared from two copies of Simonides. The first is the correct one, which was discovered in the monastery of Gregory in Mount Athos, written by Clemens of Larissa in 1475, and first published by Anger and Dindorf at Leipsic in 1856. The second transcribed in the vernacular by Abraham of Telos in 1821, and therefore corrupt, was discovered in Mount Athos in the monastery of Dionysius in 1851, and published at Liepsic in the series of the Apostolic Fathers by Tissendorf, though he must certainly have been acquainted with the corrupt state of the book. Both, however, are incomplete towards the end; but Simonides has lately published the remainder in his book of the Four Theological Writings, preceding it by the life of the Apostolic Father Hermas, so

important to ecclesiastical history, and together with the lives of those bearing the same name as Hermas, and other matters no less curious, since they were all unknown till their publication by Simonides. But besides the two manuscripts of Hermas in question, which he discovered in Mount Athos, he discovered seven others, some of which are of the earliest centuries after Christ, and others more recent. To proceed, however, a little while before the publication of the Hermas, Professor Dindorf being informed of another palimpsest manuscript, very important, and entitled "Three Books of Records of the Egyptian Kings, by Uranius of Alexandria, son of Anaximenes," and having seen it with his own eyes and handled it with his own hands, came to Simonides together with Anger, and was almost beside himself with joy and offered him a large price for it, adding that he would purchase it for the Bodleian library, of which he stated himself to be the representative. But Simonides paid no attention to what he said and gave him no answer at the time. However, when Dindorf again came to him and resumed the topic, he replied that he would by no means consent to let such a treasure out of his hands, especially before its publication, "For I desire, Herr Professor," said he, "that I myself and no other person should publish this most valuable record of Egyptian history, and the original befits the National Greek Library in Athens and no other library whatever." Hearing this Dindorf betook himself to Lycurgus, and after a long conversation with him about the purchase of the Uranius, endeavoured to obtain his end through his mediation, and therefore wrote a letter\* on the 24th of October, 1855, at once adulatory and urgent throughout. In this letter, while acknowledging the genuineness of the palimpsest of Uranius and admitting its great value, he speaks out the wish of his heart, viz., that he himself should annotate the work and publish it under the name of Simonides, and that Simonides should afterwards concede the manuscript to some European library through Dindorf. Simonides, when

\* See note D in Appendix.



he understood the contents of the letter (for Dindorf wrote expressly to Lyeurgus telling him to communicate the contents to Simonides at once), replied to Dindorf in accordance with his request. But afterwards, when he better understood the meaning of the letter, he recalled what he had written. Then Dindorf, greatly troubled, came as quickly as possible to Simonides and said that he agreed with the opinion of Simonides and wished him to hand over the original to the Bodleian Library, and said that if Simonides would agree to this he would pay him 2,000 Saxon thalers, *not as an equivalent for the original*, but in return for a *copy* of the manuscript. On this distinct understanding, therefore, Simonides delivered to him both the original and the transcript of the Uranius, and Dindorf in the first place published a pamphlet at Oxford, concerning the manuscript, under the following title: "Uranii Alexandrini de regibus Aegyptiorum Libri Tres. Operis ex Codice Palimpsesto edendi Specimina proposuit Gulielmus Dindorfus Oxonii 1856." After the publication of this pamphlet Dindorf went to Berlin, and parted with the palimpsest of Uranius to the King of Prussia for 15,000 Prussian thalers, and this without the warrant of Simonides, and then, returning to Leipsic, paid him the 2,000 as his remuneration. After this, the trickery of Dindorf becoming known to Simonides through the newspapers of January 29th, 1856, he appealed against the treacherous Dindorf, whereupon, new machinations were devised against Simonides, that is to say, they accused him in the first place of having purloined the palimpsest from the Turkish Library, and secondly of having forged it himself. Accordingly upon this double charge he was arrested on the 1st of February, 1856, at the very time when he was waiting for a carriage in order to remove with his property into another house, which he had occupied already for a month, as the magistrate who examined him was convinced on inquiry, and not, as his accusers falsely reported, because he was about to depart for London. Simonides, accordingly, being arrested was detained 17 days, and replied ably and gallantly to all the

accusations against him. In his defence before the magistrates he said—"If the manuscript was stolen, as my accusers assert, from the Turkish Library, it is consequently genuine, and no charge of its being fictitious can avail; if I wrote it myself it is my private property, and no one has a right to deprive me of it. Again, if it was purloined, let them mention the place from which it was stolen and shew at the same time the catalogue of the library in which it is entered. And if it is my own work, as some ignorant persons have reported, who assail what is extraordinary as if it were an imposture, let them prove this scientifically, and if it be proved, I will willingly submit to whatever punishment the laws decree. But if it is true that I myself wrote the manuscripts then I have a right, I consider, to publish this learned work in my own name, as well as all the other learned productions of the same author, sixty in all, inscribe them with the name of Simonides and strike out that of Uranius. In that case I shall be justly celebrated as the cleverest of men." The magistrates again asked him if he purloined it from the library of the present Sultan, Abdul Medjid, and he very properly replied that the Sultan had no library, and that the Sultans do not even know what a library is. The tribunal of Leipsic, having no proof against Simonides, and being convinced that he was unjustly persecuted, and that the accusation was made solely to get possession of the palimpsest, in order that it might afterwards be presented to the King of Prussia, acquitted him at once, and he was set at liberty. But the Prussian Ministry anticipating this, demanded Simonides, in order to hear from him *viva voce* the real truth concerning this affair. At first the Saxon Government rejected the demand of the Prussian Ministry, but afterwards, having received the assent of Simonides, and an undertaking from the Minister of Justice that no harm should befall him, but that he should be indemnified for what he had suffered, they surrendered him.

Accordingly Simonides, having gone to Berlin on the 17th

of February with the representative of the Prussian Foreign Office, was again subjected to even a severer examination, and related in full the history of the discovery of the *Uranus*. In Berlin, also, he was fully acquitted, and being freed from the accusation, held his accusers up to scorn. Herr Lepsius, in fact, he not only held up to scorn, but accused—with good reason—of theft, for he stole many of Simonides' effects, when Stiber, the officer of the Municipality, who had received the chest of Simonides from the Saxon government sealed with the Royal seal of Saxony, handed it over, after breaking the seal, to his dear friend Lepsius. Truly a well-ordered government! So Lepsius having become—as he desired—master of Simonides' chest, disposed of its contents as he thought fit; some he took away, others he destroyed, and a very few he returned to Herr Stiber. Those taken away were scarce coins, rubbings of unknown inscriptions, extensive annotations concerning hieroglyphic writings and the Egyptian language, as well as the Ethiopian, Lycian, Phœnician, and Carian languages, and concerning the Pelasgian letters, and the ancient dialects of the Armenians. Besides these a portion of the copy of *Uranus*, especially that from the fifth to the twentieth dynasty, and moreover letters from distinguished persons, as Professor Mullach confessed in the court, for he said that he saw Lepsius throwing some English letters into a bag. From this it may, as it would seem, be inferred, that the seizure of Simonides and his unfair removal to Berlin was induced by a desire to obtain possession of his manuscripts. Some of the stolen property was actually found in the hands of Lepsius, as the tribunal of Berlin informed Simonides by a letter afterwards sent to him at Munich. Lepsius also purloined all the essays against Simonides that he could find, which the latter had collected with a view of some day replying to them. From these, and the memoranda furnished him by the followers of Rhancabe, Lepsius composed a ridiculous biography or satire. This biography is a matter very little to the credit of Lepsius, who, though he may be a learned man, is neither remarkable for his honesty

nor his good taste. The affair in Berlin terminated by the restoration to Simonides of the original copy of *Uranus*, and by the Prussian municipality giving Simonides 500 thalers, which was presented to him with a strong recommendation that it would be better for him to leave Berlin. The Municipality therefore, having taken down the deposition of Simonides in writing, gave him a passport and the same day he returned to Leipsic by railway, to bid adieu to his friends. But his accusers at Leipsic, having heard of his unexpected acquittal, and especially that all his calumniators had been unmasked, and thinking he came to Leipsic on this account, made an unanimous onslaught upon him. Dindorf and Tissendorf, previously mortal enemies, became reconciled, and both went to the Mayor of Leipsic, and induced him, by various means, to send Simonides away from Saxony, saying that they, themselves, and with them the credit of the Leipsic University would be in danger if his assertions were authenticated. The end was that Simonides was banished from the Saxon territories on the 30th of March, 1856, and he went to Vienna the same day. The authorities of that place, knowing the unjust attack that had been made against him, gave him an asylum, received him in the kindest manner and furnished him abundantly with pecuniary resources and a handsome abode, and moreover sent an eminent physician to attend him. Here Simonides remained two months, noticed by the most distinguished men, and forming valuable acquaintances, and traversing a great portion of the Austrian dominions. Having recovered his health a little he next went to Munich, where he wrote and published the first essay concerning the genuineness of the *Uranus*, and shortly after undertook the editing of a periodical antiquarian work, entitled "*Memnon*," a work that displays his rare archæological knowledge, especially with regard to Egyptian antiquities. Being, however, seriously ill in Munich, he removed thence, by the advice of his medical attendants, and travelled all over Bavaria and the neighbouring countries, after which he went to Prussia



through Saxony, and arrived at Brussels, where he remained some days, and went on to London, April 24th, 1858.

On his arrival he issued an announcement of the publication of the *Uranius*, in which is contained a comprehensive account of the discovery of this author. The original announcement is sufficiently interesting to be worthy of republication.

Among the various unpublished works of the Ancient Greeks which have fallen (to the glory and renown of the Greek name) into the hands of the undersigned is that of *Uranius*. This celebrated work which has created such a sensation throughout Europe and occupied the attention of every one interested in literature, has escaped the devouring ravages of time, that destroyer of the venerable relics of antiquity, and has come down to us unimpaired and in all its integrity in palimpsests. The importance of this work cannot be too highly appreciated, for it contains a treasure of historical matter hitherto totally unknown. Its author, *Uranius*, was by birth an Alexandrian: his father's name was *Anaximenes*, and that of his mother *Callicrate*. The time when he flourished is uncertain, according to *Dionysius Magnes* in his collection of poets and authors of the same name, but *Lycæus Naucratis* in his work on the Egyptian library says that he was born Anno Domini 290, and died in 360. He was a disciple of *Chrysippus*, of Alexandria, whom he succeeded. At his death, being seventy years of age, he left us the following numerous works:—

1. Records of the Egyptian Kings, in 3 books.
2. Records of the Egyptian Priests, in 3 books.
3. Laws relating to the Egyptian Priests, in 2 books.
4. The Habitations of the Egyptians, in 6 books.
5. The Ethiopians and their Antiquities, in 2 books.
6. The History of Arabia, in 5 books.
7. The History of the Chief Tribes of Lybia, in 3 books.
8. The Antiquities of Lycia, in 4 books.
9. The Kings of Caria, in 2 books.
10. A Journey through Egypt, 4 books.
11. On the Lycian Characters, in 24 books.

As a reward for composing so many learned works the inhabitants of Alexandria erected a column to his honour and had his portrait taken, besides statues and a golden crown, according to the following inscriptions which have been dug up at Alexandria.

1.—The public of Alexandria in honour of *Uranius*, the son of *Anaximenes*, and benefactor of the city, has placed his portrait in the senate house, and raised a column in the forum or the market place.

2.—To *Uranius* the son of *Anaximenes*, the patrician, and secretary for public affairs in Alexandria, who taught his fellow citizens gratuitously, who went as ambassador to Rhodes without any charge to the city, and was four times president of the senate, to him their benefactor the Patricians have erected statues.

3.—The public of Alexandria has thought fit to honour *Uranius* the son of *Anaximenes* with a golden crown on account of his writing and teaching.

4.—The men of Alexandria to *Uranius* the son of *Anaximenes*, the common benefactor.

5.—To *Uranius* the son of *Anaximenes*, the learned historian and common father of Alexandria, this statue was erected by *Herodian* the son of *Glaucius*, as an acknowledgement of the services conferred on him and the city by their benefactor.

Such are the inscriptions: and the works of *Uranius*, consisting of sixty books, are all happily preserved. We shall hereafter speak whatever may appear necessary respecting all these books in a separate work. The present business is only with the first three books,—the publication of which we have already undertaken.

In this composition *Uranius* uses great brevity; he, however, omits nothing that is worthy of being recorded. His style is not without grace, and is suitable to this species of writing. He begins his record of the Kings not from *Menes*, as is the case with other writers who are known, but from *Mesrachamnui*, who it seems was the first King of Egypt, and continues the lives down to the reign of *Ptolemy Lagos*, the five-hundred-and-eighty-third ruler of Egypt, including the government of the Egyptians to a period somewhat later than the death of *Alexander*, who ravished it from the hands of *Doloaspeus*, the last of the Egyptian Kings. He numbers *Menes* as the hundred-and-thirty-eighth King, but reckons him as the first who reigned after the heroes; and in this statement he agrees with that made by other historians.

The whole is therefore an authenticated history taken from the records written by the ancient High Priests of Egypt: that is to say, from the history of their country, written in the sacred character and deposited in the sanctuaries of the temples throughout the chief cities of Egypt, and from the three books of Egyptian History, by *Ptolemy Mendesios*. He has also borrowed from the history written by *Manistho* the *Selennyte*, and from the sacred books of *Machimmeus* and *Thmorus*, both of *Diospolis*, which he found at *Heliopolis* in Egypt; and also from the works of other authors who had written about Egypt, and whose names he frequently quotes. The work is all in palimpsest: it is written in capital letters and consists of 170 pages: each page is a double column and contains thirty-two perfect lines. The whole work is comprised in three books.

And so much for the first composition of *Uranius*, which was carried from Alexandria to Palestine in the tenth year of the reign of *Justinian*, by *Andronicus*, the son of *Athanasius*, of *Laodicea*, a city in Syria, and deposited by him in the library of the monastery of *St. Sabba*, in Palestine, where he became a monk. It remained here for a time buried as it were in oblivion. At length some monk or other person who had the care of the library in this monastery, in more modern times, saw these skins, and being desirous as it is supposed of adding to the library further copies either of the theological works of the great fathers of the church,

or the lives of saints or books of Panegyrics (for duplicate and even triplicate copies of such works are found in monasteries) thought they would answer his purpose. For in his opinion works that treated upon matters appertaining to the dark ages of antiquity were not to be compared in importance with the productions that took his fancy. So he took the skins and scratching out as far as he could the original writing, (for it is very difficult entirely to obliterate ancient writing), smoothed down the roughness, and transcribed thereon such works as pleased him, and particularly the Panegyrics which are dignified with the name of books. This done, his production was put aside, and slept the sleep of the prophet Baruch. After a long interval it was brought to life by Nicolaus Melissenus, and after being kept for a short time in the temple of St. Nicholas, at Bolbiti, it was deposited in the monastery of Sinai by the same Nicolaus at the breaking out of the Greek revolution. Hence again it was removed to Alexandria during the period when the renowned Capodistrias was Governor of Greece. From Alexandria it was brought to London by Simonides, in February, 1853. From London it was taken to Leipsic where it became through the misrepresentation of certain learned men (?) suspected of not being genuine. A judicial investigation took place, and it gained a great triumph over its opponents from the force of truth and the authenticity it carried within itself of being a work of antiquity. It is, therefore, the unanimous opinion of the learned world that it ought to be published forthwith for the purpose of scientific knowledge.

The first page of each book will contain a fac simile of the original, and the patrons of literature and antiquity, and particularly the descendants of Uranus himself, who was so highly honoured by the Alexandrians for his extensive knowledge,—and as Stephanus, the Byzantine, says, for his veracity, vide Characmoba—(Χαρακμοβα) are earnestly requested to aid the editor as far as possible with their subscriptions.

Owing to various circumstances this valuable work has not yet been published; but it is now in the hands of the translator, and will be shortly given to the world in the series of publications that Simonides is about to issue. In addition to the works already mentioned in these pages, Simonides has also published the following:—

Symais: the History of the Apollonian School. Athens. 1849.  
Geographical Description of Cephalonia, its Laws, &c., &c. Athens. 1850.  
Ecclesiastical Painters, and the Painting of Dionysius, the Hieromonach and Painter of Phourna of Agrapha. Composed at Athos, 1453. Published in Paris in 1845, having been translated by Didro; in Athens in 1853, and in Germany in 1855, by Godch Schafer, of Trier. This singular work on Byzantine painting was published in Athens in the absence of Simonides, and hence the printers, Caribina and Baffa, and the bookbinder, Athanasius Zosima, are represented as the editors.

Various Archæological and Historical articles that have appeared from time to time in the Greek Journals, viz., the "Age," the "Amalthea," the "Hope," the "Conservative," and the "Telegraph of the Bosphorus." The Third Book of the Ten Books on Hieroglyphic Characters of Horus, the son of Ammouth, the ecclesiastical scribe of the city of Nilopolis. Thoughts on the Holy Spirit, by Nicolaos of happy memory, Bishop of Methone. This was published in the third number of an Archæological periodical printed at Augsburg, 1857. I. N. Hartmann.  
Panegyric of Constantine the Great by his head Logothetes, Constantine Acropolite. London: Longman and Co. 1853.

Simonides has also prepared for publication a large number of works, and measures have been taken to forward their progress through the press. Among the numerous productions of this fertile author will be found the following:

1. A brief exposition of the Paintings of Mount Athos and their painters.
2. Miscellaneous, among which is an article on the discovery of Uranus.
3. The Athoniad; or, History of the Antiquities of Mount Athos, in 4 books.
4. An Historical Survey of the Monasteries on Mount Athos.
5. Lives of Eminent Men of Mount Athos, 2 books.
6. Insular Notes; or, a History of the Antiquities of the Islands in the Ægean Sea, 4 books.
7. Archæological Reminiscences.
8. Observations on Palmyra and Phenley.
9. A Description of Asia, 5 books.
10. A Journey through Egypt and Syria, 7 books.
11. On Hieroglyphics, 4 books.
12. Unauthenticated Inscriptions in European Museums.
13. On the Formation of Egyptian Characters.
14. The Prussian Fabrication of a Spurious Dynasty.
15. Lycurgus the Slanderer.
16. On Ancient Greek Literature, 10 books.
17. Byzantine Ecclesiastical Architecture.
18. Curiosities, 2 books.
19. Historical Reminiscences, 6 books.
20. On National Literature, 5 books.
21. On the Lycian and Carian Characters.
22. On the Coptic Characters.
23. On the Pelasgic Characters.
24. Studies and Readings.
25. Description of the Universe.
26. Mythological Recollections of the Greeks and Egyptians.

It may here be proper to give an account of an event that occurred during the first visit of Simonides to this



country in the year 1854, and which has been the means of prejudicing many persons against him. Mr. Cox, the Sub-Librarian of the Bodleian Library at Oxford, publicly stated that Simonides had called on him at the Library and had offered him manuscripts for sale that were undoubtedly forgeries. Such a report as this, coming from a gentleman in the position of Mr. Cox, was naturally calculated to be most injurious to Simonides; but when the matter is investigated dispassionately it will leave a very different impression to that conveyed by the reports circulated by Mr. Cox. The real facts of the case are as follow:—

When Simonides was staying, on a visit, at the country house of Sir Thomas Phillips, Middle Hill, Broadway, Worcestershire, he resolved to go to Oxford for the purpose of examining the libraries, and particularly the Bodleian, of which he had heard so much. Sir Thomas Phillips kindly furnished him with a letter of introduction to the Sub-Librarian, Mr. Cox. The day after his arrival at Oxford Simonides handed the letter to the Sub-Librarian, and, after he had examined the curiosities of the Library in company with Mr. Cox, Simonides expressed a desire to inspect two of the manuscripts in particular. One of these (which in truth is spurious) Mr. Cox said was written in 1595, and judging from the date said also that it was genuine. This manuscript Simonides, after a close examination, discovered to be the production of a Latin hand, and not of Gennadius Scholarius, patriarch of Constantinople, as implied in the title of the work. Simonides came to this conclusion not only from the style of the diction and the subject itself of which the book treats, but from the peculiarity of the caligraphy and other distinctive marks. The diction indeed is altogether different from that of Scholarius. This will be evident to any competent person who will compare the work in question with the genuine compositions of Gennadius, moreover, the work itself evidences that it is not the production of Gennadius, for it is written with a view to uphold a Synod that was held at Florence, whilst Gennadius, on the contrary, had written a

book to show that it was a false Synod, and that the doctrines it promulgated were unauthorized and heterodox. In addition to this the caligraphy is not that of a Greek; for it does not possess the freedom of a native writer, but is distinguished by the stiff formality and peculiar imitation of an individual of another nation.

The title of the work runs thus:—

“The Treatise of Gennadius, Patriarch of Constantinople, in favour of the holy Œcumenical Synod at Florence, showing that the said Synod was properly constituted, and defending the doctrines promulgated in its five books.”

And at the close—

“The end of the Eighth Holy Œcumenical Synod held at Florence, which was properly constituted, and its 5 books, written by me, 5 ī 2 7 3 ī 7 4 prust 3 7 4 3 ī 2 ī 7 4. Dated this 14th day of March, 1595.”

Now this book Simonides did not hesitate to attribute to one Nicolaos, of Lacro, for the numbers above will be found to contain this name. Each number that is marked with an accent (‘) over it signifies so many units, if a number has one dot (·) it signifies so many tens, and if two (¨) so many hundreds, and so forth. For proof let us take the numbers as expressed in the work:—

5	ī	2	7	3	ī	7	4	3	7	4	3	ī	2	ī	7	4
50	10	20	70	30	1	70	400	300	70	400	30	1	20	100	70	400
N	I	K	O	A	A	O	Y	T	O	Y	A	A	K	P	O	Y

Hence Simonides asserted that Nicolaus, of Lacro, is the true author of this fictitious work; who has concealed his name under the guise of numbers and ascribed his production to another individual, viz., to Gennadius, patriarch of Constantinople, the uncompromising adversary of this false Synod. Nor is it to be supposed that this Lacro was the transcriber of the work, for this man lived long anterior to the copy, as plainly appears in other copies of the same work, preserved in the Spanish Library, in which the name of Gennadius is not even mentioned, while that of Lacro holds the place of author. As a

further proof that this work was not written by Gennadius, Simonides pointed out a MS. of Gennadius which, from the title of the work, was evidently composed with the express object of condemning the Synod and doctrines which that of Lacroz was intended to uphold.

The title of the work is as follows:—

“ΓΕΝΝΑΔΙΟΥ ΠΑΤΡΙΑΡΧΟΥ ΚΩΝΣΤ. κτ.λ. Ἀπολογία σύντομος, ὑπὲρ τοῦ μὴ δέχεσθαι τοὺς ὑγιαίνοντας τῶν Γρακῶν, τὴν ἐν Φλωρεντία σύνοδον, καὶ τὴν ἐκεῖ κακῶς ὀρισθεῖσαν ἔνωσιν. Ἐγράφη δὲ μετὰ τὴν τοῦ βασιλέως Ἰωάννου τελευτήν.” κτλ.

“Ὅθεν μὲν καὶ ὅπως ἐπὶ τὴν ἐν τῇ Συμβόλῃ προσθήκην οἱ Λατῖνοι κείνηται, ἄλλως ἂν γένοιτο χρείας ἐξετάζειν τε καὶ σκοπεῖν. Προσέθησαν δὲ ὅπως.” κτλ.

Simonides did not however, mention any thing of this matter to Mr. Cox, until after he had shewn him an Alexandrian MSS. of Aristæus. Mr. Cox on seeing it was greatly astonished, but having examined it and exhibited it to some of his friends he informed Simonides that the Trustees of the Library were desirous to possess the literary treasure, and would be glad to purchase it for the Bodleian Library. Simonides however declined to sell it, observing that it was invaluable on account of the purity of its text. That it was the most ancient and correct and perfect of any MS. that had come down to posterity. That it contained a vast number of periods and phrases which were altogether omitted in the vulgar text, arising from the carelessness of transcribers, and that if the MS. were to be published the whole literary world would be anxious to procure a copy of so perfect an author—inasmuch as the great corruption in the text by transcribing had so obscured the meaning in many passages that it had occupied the attention of many learned men to revise and amend it, and in the course of their attempts to do so they had added many absurdities of frivolous conjectures.

This refusal of Simonides to part with his MS. somewhat annoyed Mr. Cox, and his annoyance was considerably increased by Simonides' uncompromising

denunciation of the false character of the MS. of Nicholas of Lacroz, for if Simonides established the accuracy of his opinion it would in some measure reflect on the judgment and knowledge of Mr. Cox. Simonides subsequently visited Oxford again and examined the two manuscripts of Nicolaus Methonenses, preserved in the Bodleian Library. On this occasion, in order to test Mr. Cox's competency as a judge of MSS., Simonides shewed him several loose leaves which he had brought with him. These consisted of four leaves of imperfect MSS. written upon paper, four MSS. written upon skins, and one roll of a single skin. Mr. Cox having looked them over said that the paper manuscript of four leaves was the production of the fourteenth century, the skins were of the thirteenth, and that the roll was of the nineteenth. Simonides asked him his reason for coming to such a conclusion, and requested him to read the roll. This Mr. Cox was unable to do; and Simonides, without any attempt to conceal his contempt for what he considered such utter ignorance read the roll and showed him his error.

Simonides then left Oxford and proceeded to Middle Hill at the request of Sir Thomas Phillipps, who wished to see him as soon as possible. On hearing from Simonides of the proceedings at Oxford, Sir Thomas desired to see the roll which Mr. Cox had condemned, and after a close examination of the MSS. Sir Thomas became the purchaser.

Such was all that passed at this interview between Simonides and Mr. Cox, and all representations to the contrary are incorrect. Simonides did not show to Mr. Cox any MSS. whatever, perfect or imperfect, known or unknown, of any classical author, nor of any of the Alexandrian authors; nor of the Fathers of the Church; neither did he show him the MSS. of Uranius, nor that of Hernas. In short, none whatever, with the exception of the few MSS. leaves already mentioned, and the Alexandrine MSS. of Arestæus. The latter was not the one that is written on Egyptian papyrus nor that of Memphis, which is written on



parchment, but the Alexandrine MSS., from which the venerable Œconomos took many corrections that had been sent to him by the celebrated M. Alexander Stourtzas, from Odessa, through his secretary, Simonides, as also the title Aristæas. Now it is well known that Stourtzas composed the whole of the four books respecting The Seventy, that Œconomos arranged them; and that the celebrated Greek Theologian, Pharmacides, made them known to the public through the columns of the *Athene*, a paper published at Athens. This Simonides at some future time undertakes to prove. Now if Mr. Cox, as it is reported, said that Simonides showed him any other manuscripts but those enumerated above, he has stated that which is totally incorrect, and the only way to account for his mistake is by supposing that he entirely mistook the nature of the loose portions of MSS. that Simonides exhibited to him in order to test his knowledge of such matters. Under any circumstances it is not flattering to Mr. Cox's judgment and knowledge that Sir Thomas Phillips (no mean judge of these affairs) should purchase, as genuine, the identical MSS. that Mr. Cox had declared to be a forgery.

Whilst these matters were taking place, Simonides had the satisfaction of receiving from his fellow countrymen the following letter, the contents of which sufficiently explain themselves:—

"The Symæan Community to Simonides, their beloved fellow citizen, health and prosperity.

"The news of your innocence has reached us and given us the most heartfelt satisfaction. By the mere force of truth you have confounded your foes of enlightened Germany, and compelled them, like the vain glorious boaster of old, Goliath, to fall prostrate before the presence of Simonides, so to speak, that of truth.

"Courage, child of your country, and never cease proclaiming the truth, for in the God of truth and light, and in the prayers of your fathers, you have a shield and protection, and no weapon, however powerful, will ever be able to penetrate the breastplate with which you are armed by the grace of Heaven.

"Have courage, we repeat, and persevere in your endeavours for the enlightenment of the human race in spite of all the obstacles that may be thrown in your way by the powerful ones of the earth and the persecutors

of truth; for though they appear powerful, and armed with a breastplate of iron, they are powerless, and the well-armed shafts of truth will, in the twinkling of an eye, overthrow their machinations, and the iron wherein they are incased will be shattered into pieces like a vessel made of potter's clay.

"Courage, therefore, we repeat again and again, and in full confidence sound the adamant trumpet of truth, and be assured that no one will ever succeed in drowning its sweet, but thundering-toned sounds, and the God of glory will enrol your name on the temple of immortality, and hand it down to the remotest posterity. Amen, amen, amen.

"MICHAEL CALAPHATAS IOANNIDES,

"Secretary.

"Symæ, 25th March, in the year of Grace, 1858."

During his present visit to England Simonides has been constantly engaged preparing his voluminous works for publication. He has recently published one of these,—the Four Theological Writings, so frequently referred to in these pages,—and has received many complimentary letters in reference to it from the most eminent men in Europe. One of these letters, from Professor Mullach, is subjoined:—

"G. A. Mullach to Constance Simonides, greeting,—

"Your splendid collection of Theological Writings and Inscriptions of Athos I received a day after your most gratifying letter. What may have been the feelings of others on perusing these very valuable remains of bygone ages, I know not, but I myself having been exceedingly delighted acknowledge myself obliged to you for the reading, most excellent and learned sir, and for publishing such memorials of the wisdom and virtue of the ancients, which they themselves wished to survive so long as human life shall last. The Inscriptions of Athos, though very wonderful on account of their antiquity and full of matters hitherto unknown, you have dedicated to such an humble individual as I am, and who did not expect to obtain such a distinguished honour. I am neither 'influential' nor can I act as a 'patron' of learned men, but being a friend of yours, and hoping ever to be so, I accept the dedication of this treasure as a testimony of your friendship for me, and thank you for it. Farewell.

"Berlin, July 25th, 1859."

The principal events in the Life of Simonides during the past two or three years have not been dwelt upon in these pages, as they are known to every person who takes an interest in Antiquities or Archæology, and as, moreover, Simonides is himself preparing an account of his Travels,

Researches, and Discoveries, that will in due course be given to the public.

Before concluding this brief Memoir it may be proper to repeat that all the statements made in these pages can be properly substantiated, and if any doubt should remain in the mind of the reader, the authority for every statement will be at once furnished.

## THE SIMONIDES' MANUSCRIPTS.

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Having given a brief outline of the principal events in the life of Simonides, it is now necessary to speak of the manuscripts discovered by him. These manuscripts for some years past have attracted the attention of the whole literary world, and a violent controversy has raged regarding their genuineness, but the authenticity of the majority of them has already been established beyond dispute, and the steps that Simonides is now about to take will speedily demonstrate that all the manuscripts with which his name is associated are thoroughly authentic and reliable. The following are the titles of those manuscripts which formerly belonged to Simonides, but which now adorn various Royal or Public Libraries:—

1. Arrian's Description of the Euxine Pontus. (15th Century.)
2. Arrian's Letters to Trajanus Adrianus, in which also is the description of the Euxine. (15th Century.)
3. Arrian's Description of the Erythrian Sea. (15th Century.)
4. Two books of the Geographical Guide of Claudius Ptolemy, together with two very curious geographical tablets. (15th Century.)
5. The Ingenious Philo, on the Seven Wonders. (13th Century.)
6. The Monk John of Damascus, on those who have fallen asleep in the (Christian) faith. (11th Century.)
7. Chronology of Nicephorus, the most Holy and Œcumenical Patriarch of Constantinople. (11th Century.)
8. Chronology from the time of Adam, by the the same Author. (11th Century.)



9. Notes of Explanation on the 4 Gospels, by Theophylactus, Bishop of Bulgaria. (14th Century.)
10. Portions of the Commentary of Andreas of Caesarea, on the General Epistle of St. James. (12th Century.)
11. The Gospel according to John. (13th Century.)
12. Portions of the Gospel. (13th Century.)
13. The Gospel according to Luke, Mark, and Matthew. (About 600 years old.)
14. Portions of the Slavic Gospel. (14th Century.)
15. Passages from the Geography of Strabo. (15th Century.)

The British Museum became possessed of all these, after they had been examined and pronounced to be genuine, as Sir F. Madden publicly stated. (See *Athenæum*, No. 1840, March 8th, 1856.)

The following became the property of Sir Thomas Phillips:—

16. The first three books of Homer's Iliad, written on very thin and transparent skin, and also written from left to right and right to left alternately. It bears the following title, "The People of Chios and the Rulers, to Hipparchus, son of Pisistratus, Present Homer the Chian."
17. Epic Poems of Hesiod. These are also written alternately, left to right and right to left, on ten parchments, and bear the following heading:—"Apollonius (presents) Hesiod of Ascrea to Ptolemy." The first of these poems, the Theogony, is metrically arranged with signs of Ancient Music. Three other poems of Hesiod's, hitherto unknown, have also been found at the end of these, written in unknown characters, and entitled, "The Morning Star," "Breezes," and "The Seasons."
18. Odes of Anacreon of Teos. Written on four skins, like spiders' webs in delicacy and transparency, also from left to right and right to left alternately.
19. Golden Words of Pythagoras. These also are written on a delicately thin skin, and contain 73 lines; at the beginning of the manuscript, and at the top of the page, is the following heading: "The People of Samos to the Council of Smyrna." And below is a second title, "To the Most Sacred Photius, Illuminator of the Church, (presented by) Agathangelus, the Treasurer of the Alexandrians, who found (the Manuscript). These "Words of Pythagoras" are the only ones that have been written with the first sixteen letters of the Alphabet, the compound letters being expressed by that combination of letters which most nearly resembles them.
20. An Admonition or Admonitory Poem of Phoculides the Milesian, in which also is contained "Rhianus on Folly," and "Aristotle's Hymn to Virtue."
21. The Two Altars of Dosiades, son of Apollophanes, in which are contained three of the famous warlike songs of Tyrtæus, having the

following heading: "Lencippides (presents) the Warlike Songs of Tyrtæus, son of Archimbrotus, to Ornytion, the Alexandrian son of Nicocreon." This manuscript also contains the "Hymn to Nemesis," of Mesomedes, of Olophyxus, and "The Ode" of Arion the Methymnean.

22. "The Golden Narrative of the famous Emperor Theodosius, the younger," relating to the School of Appolonias in Syme.
23. "The Golden Narrative of Michael, son of Theophylus, Emperor of the Romans, also relating to the School of the Symæans.
24. "The Golden Narrative of Romanus, son of Argyropulus, Emperor of the Romans," treating of the Monastery of Theocoryphotus, which was formerly situated on the Island of Antigonus.
25. Portions of the "Ethnics" of Eulyrus of Cephallenia. (9th Century.)
26. Passages of the "History of Neocomus of Syme." (12th Century.)
27. Explanation of "Sacred Painting" among us (i.e. the Greeks,) by the Holy Monk, Dionysius; which Monsieur Didron has translated and published under the title of "Manuel d'Iconographie Chrétienne Grecque et Latine." Paris, 1854. (15th Century.)
28. "Symais; or, History of the School of Apollonia in Syme. (13th Century.)
29. Interpretation of the "Prophets," by Theodorus, of Antioch. (15th Century.)
30. Explanations of the "Apocalypse," by Gregorius, the Theologian. (16th Century.)
31. Work of Nicholas, Archbishop of Thessalonica, on the "Holy Spirit," in five books. (13th Century.)
32. A portion of the Gospel. (13th Century.)
33. Concerning Arithmetic. (16th Century.)
34. "Canon of Laws" of Mattheæus the Blastarian. (15th Century.) It contains an account of the seven Holy Synods, and many other things which are connected with the Byzantine Legislation.
35. Portions of a Panegyric, in which are read many words of the Great Fathers of the Eastern Church, some of which are unpublished. (14th Century.)
36. "A Panegyric;" or, "Festive Words" of the Great Fathers of the Eastern Church. (14th Century.)
37. "Chronicles of the Babylonians," written both in Syriac and Phœnician letters.
38. *Three Leaves* from the Sacred Pastoral Writings of the Apostolic Father, Hermas. The whole of this manuscript consists of ten leaves, the seven leaves are in the hands of Simonides, but he has presented a faithful transcript of them to the Academical Library at Leipsic, which was published at Leipsic in 1856.

The Imperial Library at Vienna became the possessor of the following:—

39. Portions of a Palimpsest Manuscript of Hermas, written in the 6th Century, and entitled "The Pastor of Hermas."

The following became the property of the learned Baron Chammer :—

40. A Manuscript of the 5th Century, concerning the incredible Histories of Palæphatus.
41. Also the "Aristæas," a manuscript of the 1st Century.
42. A Manuscript of the 2nd Century, containing three of the Tragedies of Æschylus.

Monsieur Didron also obtained one manuscript,—

43. A Treatise on Grecian Hagiography (Sacred Literature), by the Holy Monk and Sacred Writer, Dionysius. This Manuscript M. Didron translated into French, and published at Paris in 1845.

All these manuscripts were stored up in the Monasteries of Mount Athos many years ago, and were originally brought away from the Libraries of Byzantium, Alexandria, Pergamus, Cæsarea, Antioch, Jerusalem, Thessalonica, Athens, Heliopolis in Asia Minor, and those of other places. As all the Monasteries of Athos were erected at the expense of the Emperors of Constantinople, it naturally followed that they should be endowed with yearly revenues and provided with valuable Libraries, according to the laudable custom prevalent in those times. At that ancient period there were also many caligraphical establishments, and by means of the numerous writers employed in them the valuable manuscripts of antiquity were multiplied to an enormous extent ; it was thus that the Emperors and learned men increased their own Libraries, and likewise those of the Monasteries. Many of the Emperors themselves, and even Royal Ladies, have engaged in the ornamental transcription of manuscripts under the impression that they were labouring for the good of their souls. Of these establishments for the multiplication of manuscripts there were very many in Athos, under the direction and superintendence of the head of a religious house or of some learned man. Historical records relate that many very precious manuscripts were brought over to Athos, from the Library of the Metropolitan Cathedral of Alexandria, and also from that of the Church of St. Sabbas in Palestine. Many monks from this latter church and from neighbouring

Monasteries came over with their Abbots to Athos nearly 400 years ago, expelled from their homes by the barbarity of their rulers. The Libraries of the Church of St. Sabbas and the Alexandrian Cathedral were both very rich in manuscripts, and the monks valuing them highly brought all the most important away with them. The Library of Alexandria was originally formed from the Ptolemæan Library, and the one in Palestine had been enriched by many valuable manuscripts from Antioch and Cæsarea. It is also written in the Archives of Athos that in the time of Theodosius II. and Heracles, and Leon the Wise, entire Libraries were transferred to Athos, from Greece, Syria, Asia Minor, and even from Egypt. From this it may safely be concluded that all these manuscripts being the offerings of Emperors, Patriarchs, Archbishops, and Rulers, must undoubtedly have been genuine, for these personages could have had no motive or intention in deceiving a community of poor ragged monks. It must, moreover, be recollected that the donors were presenting their manuscripts as offerings to God, for the good of the human race, and they would not, therefore, be likely to offer manuscripts unless their value and authenticity had been previously ascertained. As a proof of the value of these manuscripts it may be mentioned that of those which have hitherto been taken from Athos, and published, not one has been found forged, but all have been established to be genuine. This was the case with those taken from Athos by Mr. Curson, to which he alludes in his description of Athos, and which are now in the British Museum. Menas, a Greek, likewise carried off from Athos many precious manuscripts now in the Imperial Library of Paris, amongst which are the philosophical works of Origen, and the Fables of Fabius, both of which, previously totally unknown, have been published recently.

In Italy the art of forging manuscripts was commonly practised, and, indeed, in the time of Laurentius, who founded the Laurentine Library, many MSS. were forged in Italy and were disposed of as documents of a high degree of antiquity.



But nothing of this kind was ever practised at Athos. The Italian monks had a direct motive and interest in these forgeries, for their productions obtained a large price and were a constant source of pecuniary profit; but this motive was entirely wanting in Mount Athos, where the monks regarded their manuscripts as the most valuable of their possessions, and guarded them so jealously that travellers were not permitted to view them. Indeed, no amount of money would induce the monks of Mount Athos to part with the libraries they have guarded and protected through so many ages. The MSS. obtained by Mr. Curson and by Menas have never been disputed in any way—their authenticity was at once admitted—how then is it that the manuscripts of Simonides have been so bitterly attacked? It was rather to have been expected that his should be the most ancient and valuable of all that have been obtained from the sacred Mount, for he himself lived a considerable period in Mount Athos, and he has relatives there of great influence, two of whom were heads of monasteries for many years. He was, moreover, engaged whilst there in making a catalogue of the different Libraries, and was specially employed in writing an *Archæological History of Athos*, from which it necessarily followed that he had free access to all the accumulations of manuscripts in the various monasteries. Such an opportunity as this, one which no other man had enjoyed from time immemorial, was not lost by Simonides, who made good use of his time, and discovered many of the writings of the most illustrious Greek authors. Among his discoveries especial notice may be taken of the “*Epitome of the Greek Library of Diodorus Siculus*,” “*The History of Dionysius of Heli-carnassus*,” and the works of Stephanus Byzantinus. Of all these Simonides became the possessor, and if he had chosen he might have taken copies of all the valuable manuscripts in the Libraries, for there was no one to prevent his doing so, or who would have opposed his wishes and designs in any way. Indeed, every one there regarded him as their brother, and the same kind feeling is entertained towards him to the

present day. This friendship and affection is given to him partly from his being the heir of a family endeared to the inhabitants of the Mount by intimate association through many centuries, and partly by the exceeding love and reverence felt for his uncle, the celebrated Benedict. There is, however, another and more personal cause for the esteem in which Simonides is held in the Mount, and this is to be found in the gratitude the inhabitants owe him for services rendered in various ways, but more particularly when he was in Russia, when he had several opportunities of conferring on them the most important benefits by the exercise of his political influence. Seeing, then, that Simonides was daily in the midst of the largest and most important collections of ancient manuscripts at present in existence, and that he had only to express the desire to possess any particular manuscript and it became his own, it is the height of folly to suppose that this man would deliberately set to work at the laborious, dangerous, and dishonourable task of forging manuscripts, when the genuine articles could be obtained by stretching out his hand. Simonides has been unceasingly employed during the whole of his life,—his time has been fully occupied by his studies and his various engagements,—and yet some persons have said that the manuscripts in his possession are his own forgeries, though to forge them would occasion an enormous expenditure of time and labour and would involve the acquisition of many branches of science. Is it reasonable to suppose that a man who could have his choice of countless manuscripts of unquestionable authenticity, would give up his time and attention to manufacturing false ones, and that, too, when there was no possible motive or reason for his doing so? If Simonides neglected his opportunity of securing manuscripts when in Mount Athos, he is a much more foolish man than his enemies represent him; but even they can hardly suppose him to be so completely devoid of common sense as to take the labour of forging manuscripts when he could have true ones for the asking.

It has been urged, by those who have contested the authenticity of the manuscripts, that the characters in which they are written are much smaller than was in general use. To raise such an objection as this manifests considerable ignorance, for all well-informed persons will readily call to mind that Oelian states that Collestates the Spartan wrote an elegy of two verses on a grain of cenchrus (a kind of grain not larger than the ordinary millet), and that Cicero mentions that a certain copy of the *Iliad* was enclosed in a nutshell. This objection deserves little attention.

Another objection, much more important, has been raised by M. Rhancabes and his friend Cumanudes, to the effect that the *proper names* are an evidence of the fictitious nature of the MSS. They allege that since the introduction of Christianity, such names as Apollo, Charicles, Hercules, &c., have become obsolete. This is totally incorrect, and a glance at the Ecclesiastical Calendars will show that, among the holy men of the Church, Greek names were very common. Thus, we find the names of Hermogenes, Hermes, Narcissus, Eros, &c., recorded; and besides these we read of Apollo the Martyr, whose feast is even now celebrated on the 10th of June. We may, indeed, safely assert that at no period of its history has the Church of Christ completely discarded the use of Greek names; on the contrary, she has repeatedly not only sanctioned them, but has sanctified names borrowed from the Jews, Persians, and Romans. M. Rhancabes and M. Cumanudes have likewise endeavoured to prove that the Apollonian School at Syme could never have had any existence, as the Church would not have recognized such a title, derived as it is from heathen mythology. In using this argument, these gentlemen equally exhibit their ignorance of the history of their country, or otherwise they would have known that in the lists of Archbishops have been found the names of Narcissus, Pyrrhus, Apolonaius, Serapion, Aselepiades, Apollos, &c., and that such names were common amongst the greatest functionaries of the Church. But the most remarkable instance of the ignorance of these two gentlemen

is afforded in a pamphlet published by them for the purpose of attacking Simonides. In this they betray the small knowledge they possess of Greek names, by stating that there are no such names as Timosander and Lieriphalus, evidently showing that they know but little of such names as Alexander, Asander, Enander, and many others ending in the same way, and also of Stymphalus, Aphalus, and others similar. M. Cumanudes satirically asks Simonides if there are such genitive cases in the masculine gender as Asteridantos or Elitarchou, not knowing that the former is from the nominative, Asteridas, like the well-known names Hippodamas, Androdamas, &c., and that the latter is from the nominative Elitarchos, like Aristarchos and others. Further, this gentleman also asks, if the genitive cases of Greek names of the feminine gender are formed like Pallantores and Steatores? The reply is, that the nominative cases of these words are Pallantorē and Steatorē. M. Cumanudes appears to have supposed that these names that end in *res* in the genitive ought to have terminated in *ras*, and not in *res*. He seems to have been confused by the rule of the 1st declension, about feminine names in *ra*, which in the genitive do not change *a* into *e*, but retain the *a*. But M. Cumanudes should know that in the names above-quoted the nominative ends in *re*, and not in *ra*, and if he has any doubts about the existence of feminine names in *re*, he should refer to Hesiod, and he will find in the "Theogony" many feminine names ending in *re*, analogous to those which he considers barbarous. Among others, he will meet with Terpsichore, Cleodore, &c. He should also refer to Apollodorus, and he will find that most of the names, whether masculine or feminine, have the same terminations as those found in Eulyrus, whom he, in his ignorance, has proclaimed to be a forgery. As to M. Rhancabes, he does not appear to know that the Egyptian city, Memphis, has three genitive cases, for it is either Memphidos, Memphios, or Mempheos, for which, let him refer, among others, to Stephanus of Byzantium. So far, then, as regards the proper names; but that the *Apollonian* School existed, is proved from many



other circumstances, and chiefly by the following inscriptions, which were found on the spot where the school was situated. It was built in the year 337 Anno Domino, according to the following inscription:—

1. "Chersus, Cleombrotus, and Charidemus, sons of Apolides and Eulabeia and noblemen (of noble birth), erected at their own expense, the Apollonian (school), in the year A.M. 5885; and dedicated it to the Symœans."

The founders, as is seen in the above inscription, are three in number: they were Symœans by birth, and brothers. This is established, not by one inscription only, but also by others, as follow:—

2. "The Council and the People, to Chersus, Cleombrotus and Charidemus the founders of the 'Apollonias,' for their benevolence."

3. "The Presidents of the Apollonian School, to Chersus, Cleombrotus and Charidemus, their benefactors."

4. "The People of Rhodes, the People of Cnidus, the People of Acanthus and the People of Telos; and the sons of Theophrastus of Patara have erected statues of Chersus, Cleombrotus and Charidemus, the Cultivators of the Muses."

These are those relating to the founders of the School; but there have likewise been discovered upwards of 50 others, some of considerable length; but of these it is only necessary to quote three, which were published in the 385th number of the Paper, called the *Telegraph of the Bosphorus*. They are as follows:—

5. "This resolution was carried by the presidents in the 13th year of the building of the Apollonian School. Menecrates, son of Sebastus, and one of the Archons, proposed it in these words. 'Since Constantine, the son of Photarchus, and my own nephew, have performed many deeds of charity for those of the Pupils (students) who are in embarrassed circumstances, and have also on former occasions done many other kind actions, as has been elsewhere shown, (I propose) that the Prytanies (Presidents) inscribe his name on the Golden Plate (slab), and this decree on a Stone Slab, and have it placed on the Hill of the Pantheon, at the expense of the Presidency; also that he himself be the third Manager of the Prytaneia.' (or Government of the Institution.)"

6. "The State of the Symœans, as a mark of reverence, to Alexander, son of Sophroniscus, distinguished for his wisdom and virtue."

"The Presidents of the Apollonian School erected this monument over Charilaus, son of Stephanus, who was elected President six times."

From these inscriptions, and from others which have been discovered in the Island of Syme, the existence of the Apollonian School in Syme is fully established, and M. Mustoxydes and Rhancabes and Cumanudes labour in vain when they try to choke the truth with empty words. For words will never prevail when deeds are present to confute them. It fortunately happens that the charges which these systematic accusers of Simonides have brought against the ancient Greek Manuscripts in his possession have been most triumphantly refuted. This is proved by the fact of Sir F. Madden having purchased many of the MSS. for the British Museum, and of those that he returned to Simonides after having examined them, Sir Thomas Phillipps purchased the greater number. The few left after these two learned gentlemen had examined them, and selected such as they desired, were disposed of by Simonides to the Baron Chammer, a gentleman whose reputation for learning is not inferior to that of either Sir F. Madden or Sir T. Phillipps. In fact, all the manuscripts that had elicited the unfavourable comments and ungenerous attacks of M. Rhancabes and M. Cumanudes, were accepted as genuine by the most competent authorities in Europe, and were purchased and preserved as the greatest of treasures. This was a sad reflection on the knowledge and judgment of the two gentlemen alluded to, and has had the effect of increasing their ill-will to Simonides.

Of the manuscript of "Hermas," which was at first proclaimed to be genuine, but was afterwards stated by some persons to be a forgery, it is sufficient to say that the Academical Library at Leipsic subsequently examined it in the most careful manner, and were so certain of its authenticity, that they purchased it, and it now forms a highly-valued portion of their collection.

The genuineness of the Palimpsest of Hermas has likewise been contested by no less a person than M. Tissendorf, who, as already observed, has a strong personal feeling against Simonides; but the value of the manuscript is best ascertained by the fact that the Imperial Library at Vienna

considered themselves highly fortunate in being able to purchase a portion of it, notwithstanding the remarks made by those who opposed its authenticity. This is the best answer that can be given to M. Tissendorf.

It is now necessary to speak of the manuscript of Uranius, which has been the subject of so much controversy among learned men. This manuscript was pronounced to be genuine by four of the most learned professors of Leipsic; but was afterwards attacked in the most violent manner by the enemies of Simonides. The controversy raged with great virulence for some time, and the course pursued by Simonides, unacquainted as he is with the habits and tone of thought of the present century, was perhaps not the best calculated to remove any doubts that arose during the contention. The efforts of Simonides to vindicate its genuineness were, however, partially successful, and still greater success attended the exhibition of the manuscript, an examination of which convinced all unprejudiced persons of its high antiquity and great value. The result was, that the Royal Library at Vienna offered a very large sum for its purchase. This offer was refused, as were likewise several proposals made by Sir Thomas Phillipps, who twice called on Simonides to treat for its purchase.

Simonides has always refused to part with this M.S., and he values it so highly that it is doubtful whether any sum, no matter how large, would tempt him to dispose of it to any other than a fellow countrymen, and then only upon condition that it was placed in one or other of the Greek libraries.

Thus then, it will have been seen that many of the disputed manuscripts of Simonides have at one time or other been purchased by the most competent authorities;—that offers for the purchase of others have been made by persons equally competent;—and that all his MSS., have been closely scrutinised by various Archæologists, the large majority of whom have pronounced unhesitatingly in their favour. Another point strongly in their favour is the fact that they were discovered in Royal Libraries founded many centuries

since in Mount Athos, and that all manuscripts hitherto taken from those libraries have been fully established as genuine and have been eagerly purchased by the highest authorities. The MSS. sold by Simonides, moreover, afford themselves the best proof of their authenticity in the material on which they are written, in the form of the letters used, and in the kind of ink in which they are written. All those purchased by the British Museum have the same kind of parchment, the same characters, and the same kind of ink as were employed in those ages in which they are stated to have been written. These points are so important that some few remarks upon them may with great propriety be made, and first with regard to the Andimachean MS. of Homer in the possession of Sir Thomas Phillipps. This MS., the most valuable of the copies of Homer that time has spared, contains the three first books of the *Iliad*, and is written from left to right and from right to left, alternately. The characters are exceedingly ancient; for it was written 83 years before the birth of Christ, in imitation of the original copy found in the Ptolemæan Library, and it was presented to the Library of the Cæsareans by the copyist, Andromachus, son of Nicocrates, the Cæsarean, who was subsequently appointed Librarian of the Alexandrian Library of the Ptolemies, after the death of Parmeniscus, son of Asclepiades, the Rhodian. It was subsequently, in the time of Constantine the Great, presented to the Theodosian Library of the Monastery of Batopædus in Athos, which was founded by Theodosius the Greek, as is found written in the Archives of Athos, and it was in this Monastery that the manuscript was discovered. The mode of writing employed in this manuscript is called in the Alexandrian catalogue "*Emmousourgis*." The long vowels, "*eta*" and "*omega*," are not found in this manuscript, but they are replaced by double "*epsilon*" and double "*omicron*" respectively. ( $\epsilon\epsilon = \eta$ , and  $\omega\omega = \omega$ ). The "*Scholia*" of Eustathiûs, were not found in this manuscript, as Tissendorf, being misled by others, has erroneously asserted, for it contains only the "*Text*," written caligraphi-



cally and rythmically. This copy is so correct that we are able by means of it to rectify many imperfect passages in the present editions of Homer. It must be noticed that statements have been made to the effect that this manuscript has been read by the scholars of Athens, and that the emendations of Wolf were found in it. This is utterly absurd and false, for nobody has read it but Simonides himself, and the very men who spread these false statements are themselves witnesses to this fact. M. Rhancabes says that the manuscript is written with the first sixteen letters of the alphabet, but, as he himself publicly acknowledges, he has never seen it. Again, Manusus was in error when he said that it was written first from left to right and right to left, and then pillar-shaped (*i.e.*, from the top of the page to the bottom, and *vice versa*), for it is just the contrary; and Tissendorf, who adds that the "Scholia" of Eustathius were found in it, is evidently only echoing the statements of others. Its possessor, Sir T. Phillipps, by proclaiming the truth has completely confuted all such statements. The "text" of the Iliad is preceded by the inscription of the dedication, written in the form of the gable of a temple, which is supported by the names of thirteen archons of the island of Chios, for pillars. These names are written perpendicularly, or pillar shaped. Then follow two lines of musical signs, which represent steps at the entrance to a temple. After this the words of the poet commence, written first from above to below, and back again; and next from left to right, and then from right to left. The names of the thirteen archons of the island of Chios are these: Pædius, Pyrammus, Dephanthus, Hedramphus, Paulippus, Oleadius, Nucarus, Nymphus, Xenarchus, Palladius, Nausaclus, Cleander, and Pattarus.

Another MS. in the possession of Sir Thomas Phillipps, purchased from Simonides, is that of Hesiod, consisting of ten pieces of parchment, and containing, in addition to the three known writings of Hesiod, four others hitherto unknown, and bearing the following titles "Heosphorus," "Eros," "Horai," and "Aurai." They are written in ancient

stenographic characters, a knowledge of the meaning of which is confined exclusively to Simonides, he having learnt the secret of this ancient stenography from another Greek manuscript, which, besides the stenographic letters, contains also an interpretation of their meaning. It is to be hoped that these unknown works of Hesiod may in due time be deciphered by Simonides, if Sir T. Phillipps should agree to it, that they may be published. That this is a very old manuscript there can be no doubt. Its antiquity is proved by the writing, which is Rhodian, and by the nature of the tanned preparation of the skin on which it is written. The peculiar preparation of the skin is called Rhodian. The ink itself is no less a proof of the manuscript's antiquity, for its composition is of that kind, the manufacture of which was known only to the Rhodians. It is recorded in the Catalogue of the Alexandrian Library that this manuscript, which was originally kept in the Ptolemæan Library, was removed from thence by the grammarian Theophanes, by the command of Theodosius the Great and was placed for a time in the Byzantine Library, whence, according to the catalogue of books in Athos, it was transferred to Mount Athos by the same Theophanes, in the tenth year of the reign of Theodosius, and was incorporated in the Theodosian Library. It was transcribed by the famous Menæcrates of Rhodes from an ancient copy, a little before the times of Apollonius, and it was set to music by him, wherefore all the lines of the "Theogony" are accented for musical purposes, as also those of the unknown poems. When Menæcrates died, Apollonius of Rhodes came into possession of this manuscript, and presented it to Ptolemæus, as the following inscription upon it shows: "Apollonius (dedicates) Hesiod of Ascrœa to Ptolemæus." The letters employed in this inscription differ from those of the writing called the "Rhodian," and are of later date, because, as is conjectured, it was written by Apollonius, the donor. There was also dug up, in the ruins of the town of Lindus, that once was situated on the Island of Rhodes,

the following inscription relating to Menecrates, who transcribed this copy of Hesiod:—

“Callierates, son of Callierates the Athenian, to the famous Menecrates, son of Lysimachus, the Lindian, the great benefactor of himself and of the people of Lindus, and the offspring of their benefactors.”

Next with regard to the manuscript of Anacreon, which was discovered in 1839 in the Library of St. Paul of Athos, and was written in the 4th year of the 125th Olympiad by one Olympiodorus. This MS. is chiefly valuable on account of the elegance of its writing, and the glossiness, beauty, and transparency of the skin on which it is written. It is written in that peculiar form known amongst the people of Antioch as the “diagrammatic,” for it was written at Antioch, as the Alexandrine Catalogue states, and was presented to a certain Adrastus, an Archon of Antioch, who having afterwards come to Alexandria, being driven from his Archonship, presented it to the Library of the Alexandrians. In that library it remained many years, until Peter, who was afterwards named Paul, coming to Alexandria, and seeing it in the Metropolitan Library of Alexandria, called the Library of Eyrillus, obtained possession of it, and with many others brought it away to Mount Athos, where he placed them in his own Library. In this Library it was discovered at a very recent date (1839). The writing of this manuscript is very much destroyed by time; but those portions of it which are more legible, when compared with those odes of the Poet which are extant, are found to have a more correct text. It has been by some persons asserted that they have read this MS., and have found it in all respects like the common published text. This is totally false, for no one has read it to the present day, great skill and practice being required for such a task. It unfortunately happens that M. Rhancabes and M. Cumanudes are quite deficient in these qualifications, and their assertions are, therefore, of no value. The long vowels are not met

with in this manuscript, being substituted by double “epsilon” and double “omicron.” It is also written from left to right, and *vice versa*, alternately. It is now necessary to speak of the manuscript containing the “golden words” of Pythagoras. The following account of this work is found in the Alexandrine Catalogue. In the Island Samos, in the Temple of the Goddess Hera, were deposited the “golden words” of Pythagoras, engraved upon a *golden* plate, in the first 16 letters of the alphabet. They were called “golden words” from the nature of the plate on which they were engraved. It was placed in the Temple as an offering to the goddess by one of the disciples of Pythagoras, named Athenagoras; for we find written on the golden plate, “I am the offering of Athenagoras, son of Olympianus, the Ialyssian.” During the Archonship of Callistratus, at Athens, that is, in the 2nd year of the 106th Olympiad, the Senate of Smyrna begged of the Samians an accurate copy of the “golden words,” and obtained one in every respect resembling the original. The words of Pythagoras were transcribed upon a golden plate, in precisely the same antique orthography, and this plate was presented by the *people* of Samos to the *Senate* of Smyrna, and not to the *people* of Smyrna. The reason of this was, that as Pythagoras had risen from the People, and as his “words” were consecrated in one of the *public* temples, it behoved the *People*, and not the *Senate* to make this presentation. It was, moreover, presented to the *Senate*, and not to the *People* of Smyrna, because it was the *Senate* that had made the request, and also because it was fitting that a higher power than the *People* should receive the gift and deposit it in some public place. Subsequently to this date, in the time of Ptolemy Philadelphus, a third copy of the words of Pythagoras was made on a third *golden plate*, at the request of this same Ptolemy, and the plate was deposited in his Library. From this and the other plates many other copies were afterwards made, all retaining the same ancient mode of writing. Some of these were written upon metals,



some on skins, and others upon different materials, just as it suited the individual tastes of the different copyists. One of these copies is the manuscript now alluded to, which was transcribed, in imitation of the original copy, by Archippus the Alexandrian, son of Heracles, in the 4th year of the 202nd Olympiad, or the 33rd year of the Birth of our Lord, and was afterwards deposited in the Metropolitan Library of the Alexandrians. After lying there some time, the MS. was found in a golden chest by the Treasurer of the Alexandrians, named Agathangelus, who sent it to Photius, Archbishop of Constantinople, and wrote upon it the following dedication in red letters and in Byzantine type:—

"To the Luminary of the Church, the most holy Photius, from the finder [of the manuscript] Agathangelus, treasurer of the Alexandrians."

These are the words of the dedication, though M. Rhancabes has given out a very different version of the words inscribed upon the MS., and in doing so has not increased his reputation either for accuracy or truth.

The next manuscript that requires notice is that which contains the "Two Altars of Dosiades," the three "Warlike Songs of Tyrtaeus," the "Games of Art" of Simmias, "The Hymn of Mesomedes to Nemesis," and "The Ode of Arion." This manuscript is valuable for the full accounts it gives us of the birth-places and parentage of the Poets, portions of whose works it comprises. It was written in the 3rd century after Christ. Its transcriber is recorded to have been Helladius, son of Diomedes. He copied it from the original, deposited in the Alexandrine Library, and not only adhered to the original by employing the same kind of writing (which calligraphers call the "Cadmean"), but he also retained the same length and breadth of parchment. He sent it to the Book-keeper of the Theodosian Library in Athos, named Pancratius, at the latter's request. The "Altars of Dosiades" represent, by the arrangement of the verses, real altars of the ancient shape. The *heading* of the "Warlike Songs of Tyrtaeus" is a regular and perfect imitation of the front

part of a temple, the gable being beautifully represented, as also the pillars supporting it, which are formed by words written perpendicularly, as are likewise the steps and other parts.

Of all the foregoing manuscripts, it has been asserted that the sheets of parchment on which they are written have been cut out of ancient prayer-books, or books of offices for the monks. Such an assertion as this is easily refuted, for the sheets everywhere bear the same venerable and faded colour of antiquity; whilst, if they had been cut out from old service-books, or other ecclesiastical writings, they must have had the inside much cleaner and apparently newer than the outside, because the inner part, having been shut out from external influences for a longer time than the outside, must necessarily have been cleaner, and the outside, from constant friction and contact with the hands of the reader, and above all, from atmospheric influence, must have had a more ancient and worn appearance. The most cursory inspection of the manuscripts will demonstrate the absurdity of such a statement, for it is clear that all the sheets of each separate manuscript were cut from one and the same skin, and that they all have the same natural texture and artificial preparation. The peculiar preparation of the parchments affords another strong evidence of their authenticity. If they had been cut out of old service-books, there would have been a great variety of skins and texture, for the service-books were written upon badly-prepared skins of many different kinds. In general, they were prepared in the more modern and imperfect manner. But the parchments of "Hesiod" are prepared after the "Rhodian" method; those of Homer after the "Alexandrine;" those of Anacreon after the method of "Antioch;" those of Pythagoras, the "Alexandrine," are of that peculiar variety called the "Sacred;" and those of Tyrtaeus are all according to the Alexandrine preparation of that variety known as the "Ambacian." These preparations differ from each other as much as the poets themselves differ in style. But the Ecclesiastical Office-Books have an

entirely different preparation of the skin, viz., that by tanning. The composition of the ink with which they are written is also quite different, and persons accustomed to it can distinguish and point out one from the other, with the most unerring accuracy. Likewise the writing of the above-mentioned manuscripts indicates their authenticity, for one is written in the "Rhodian" form and style, another in the "Alexandrine," &c., as has already been stated. The Rhodians had a peculiar mode of cutting their pen, as also the Alexandrians and Byzantines, and the professed calligraphists of different cities all had their own mode. From this cause, a different form of letter is always presented; and persons versed in these matters can tell in what city any manuscript was written, not only from the parchment, and mode of writing, but also from the ink itself. All these matters, to persons of learning and information, are proofs of the genuineness of a manuscript; but to those who do not understand them,—and, unfortunately, the great majority are in this position, they are extremely confusing, and are calculated rather to throw doubt on the genuineness of a manuscript than to establish its antiquity and value. It is, therefore, by no means surprising that the authenticity of the Simonides Manuscripts has been doubted by some men of only moderate learning. The next objections urged against the genuineness of the MSS. of Simonides are those connected with the pillar-shaped and boustrophedon writing. These are easily disposed of. It is said that such methods of writing had become obsolete long anterior to the date given to the manuscripts in question. This is perfectly true; but though such kinds of writing were not in general use, there existed among the Greeks such a veneration for the works of their illustrious men of antiquity, that it was by no means unusual in copying their works to imitate as closely as possible the style in which they were written, and all the peculiarities of the original copy. It must also be observed that the pillar-shaped writing, though invented by the Pelasgians, and therefore of a remote antiquity, has

never become quite extinct among the Greeks. In every age, many remains of this kind of writing have been found, and specimens have been dug up in Mount Athos, in the Island of Lemnos, at Pergamus, and Alexandria, in Lycia, Caria, Syria, and in other countries. In the "Chronology of Phlegon," which was dug up in Alexandria, there have been found the names of all the rulers written in the pillar-form, and preceding the different events of each Olympiad. This form of writing was not only customary among the Greeks, but was also practised by the Byzantines, as is proved by the fact that there are writings in this form in the Church of the Wisdom of God, erected at Byzantium by Justinian the Great, and also in many of the Monasteries of Mount Athos. It is also met with in manuscripts of the Byzantine age, and in many writings with cruciform letters. Those who are sceptical on these points can refer to pages 277 and 309 of the Greek Palæography of the celebrated Montphocon,—to page 727 of the Catalogue of the Library of Leopold,—and to page 18 of the Catalogue of the Macrian Library. M. Rhancabes has asserted that such kind of writing never existed among the Greeks. If, before making such a statement, he had consulted the Service-books of his own Church, he would have hesitated before committing himself to such an opinion, for he would have found that in all parts of those books he would have met with the Acrostic, which is a species of this same pillar-shaped writing, and which many of the Poets have practised from time immemorial.

As regards the boustrophedon writing from left to right, and from right to left alternately, though of great antiquity, it has never wholly ceased to be in use in several of the Grecian cities, and it is met with frequently both in ancient and modern times. It is found in the cruciform writings of the Byzantines, and M. Montphocon, Simonides, and others have manuscripts in their possession that prove this fact incontestably. It is likewise found in the manuscripts of Origen kept at Athos, and in the Chronology of Justus



Tiberius the Jew, which is mentioned by Flavius, Josephus, by Eusebius, and Photius, and which until lately was placed among the lost books of the world, but happily in the year 1852 it was discovered in the Monastery of St. Sabbas, in Palestine. Besides these, there is preserved in the Cutlumsan Monastery at Athos an iron seal, the inscription upon which is read from right to left and back again. The following is a copy of this seal:—



It is, therefore, fair to conclude that both the pillar-shaped and the boustrophedon writing have never been entirely disused, and any argument against the authenticity of the Simonides MSS., based on such reasoning, must be utterly worthless. It has been, moreover, asserted that the custom of writing from right to left is modern; but the truth is, that the custom is one of great antiquity, and was followed by both the Palasgians and Greeks. Originally, those nations wrote from left to right, but the custom was subsequently changed, and they wrote from right to left. It does not, however, appear to have taken deep root, and the more ancient custom in time prevailed, though during a certain period it was much practised, and gave rise to the species of writing in which the lines are alternately from left to right and from right to left. This alternating method was discontinued by most of the Greeks in the 3rd century before the birth of Christ; but it survived to a much later date in certain places in Greece, and

has continued to our own times to be occasionally used traditionally, on account of some testamentary agreement, or simply from imitation and reverence for antiquity. In many inscriptions that have been copied, the copyists have preserved side by side with the modernized copy the exact spelling and writing of antiquity, and in the time of the Roman Emperors the ancient mode of Greek writing was frequently imitated. In proof of this, it may be mentioned that the inscriptions of the Attic Herodes, which were discovered in the 16th century, are not written in the method that prevailed in the time of Herodes, but in the more ancient method of his Greek forefathers. Even now in Athens the ancient system is frequently adopted in public inscriptions. Thus, on the monument erected on the Acropolis, the names of the benefactors of the Archaeological Society are written in the ancient form, and numerous other instances could be adduced of the same nature. But sufficient has been said on this point, and other objections have to be noticed.

It has been generally admitted that the Greek alphabet originally consisted of sixteen letters, and that the others have been added at various subsequent periods. M. Rhancabes is, however, of a different opinion. He says, "The Greek Alphabet never consisted of *only* sixteen letters, but the ancient Greeks adopted at once the whole twenty-four letters." Whereas, in another place, he entirely overthrows the theory that he himself has originated, for he says, "The letter Z is the Phœnician Sain, and was brought over from Phœnicia into Greece," and again, "This letter was never wanting in the Greek alphabet, for we do not find any monuments in which the letters S D represent it; but only certain dialects, as the Æolic and Doric, use S D for Z, as 'melisdetai' for 'melizetai.'" Now, if the Z was never wanting in the Greek language, for what purpose was the Phœnician "Sain" introduced, when a letter of the same sound already existed? And again, if, as M. Rhancabes admits such a letter existed among the Greeks, why should the majority of the Greeks,

viz. the Æolians and Dorians, write S and D for Z? for the greater part of the Greek race sprang from these two tribes, and from them proceeded most of the bodies of colonists. The Doric dialect was spoken in nearly the whole of Greece, as well as in Italy and Sicily, and the theory of M. Rhancabes is, therefore not worth much. He also states that the Greek  $\theta$  (th), called "Teth" among the Phœnicians, was brought over from Phœnicia into Greece. And that it is never found represented by  $\tau$  and the aspirate. Yet he admits that  $\phi$  and  $\chi$  were actually written Ph and Ch, and that Palamedes first invented  $\phi$ . He also says that the Dorians and Æolians formerly wrote ps and ks for  $\psi$  and  $\xi$  and that the Ionians wrote  $\phi\varsigma$  (phs) and  $\chi\varsigma$  (chs) for the same two letters. Another of his statements is to the effect that the long vowels eta and omega, were discovered at a later period, and had been formerly represented by the letters *epsilon* and *omicron* doubled. Thus in one place M. Rhancabes allows what in another he contradicts, viz., that the Greeks at first knew only sixteen letters, and invented the others afterwards at different times. But those who follow the ancient and modern investigators of this subject, give it as their opinion that the Pelasgians first discovered the sixteen (or, according to others, seventeen) letters, and that, too, before the time of Deucalion, whence they were called the Pelasgic letters by the Greeks; but by the Pelasgians themselves, *Emmanian*, from their inventor, *Emmanus*, a Pelasgian. The authors who may be cited in favour of this are Diodorus, (book 3, 67) and Eustathius in a scholium on Homer (Vol. I., printed at Rome, p. 358). The Greeks evidently were acquainted with these letters long before the time of Cadmus, as Herodotus himself says in his fifth book, and Diodorus in the fifth book of his "Grecian Library." But at a much later period, when Cadmus came over into Greece, the Pelasgic letters changed their form, and became more like the Phœnician, whence they were called Phœnician letters, as Diodorus says in the above quoted book (§ 23). After the Trojan war, they took another, and then another form, and were increased in number

at the same time. It is recorded that Palamedes at that time invented  $\theta$ ,  $\xi$ ,  $\phi$ , and  $\chi$ ; but Aristotle and Pliny say that  $\theta$  and  $\chi$  were the invention of Epicharmes the Sicilian. Simonides the Ceian invented  $\eta$ ,  $\omega$ ,  $\zeta$ , and  $\psi$ . All the Greeks did not at once admit the use of these newly-invented letters, for many monuments have been found that do not contain them. Some omit the aspirates, others, the double letters, and some, the long vowels, and substitute for them the letters above mentioned. Now it is clear that M. Rhancabes, who has endeavoured to prove that the *Manuscript of Homer* is forged, makes most erroneous assertions; for he has given out that this manuscript is not written with the 16 original letters; and even if it were so, it proves nothing, because many remains of more modern times are written in the ancient mode of writing, as is the case with the manuscript containing the "Golden Words" of Pythagoras, the transcriber of which was a Dorian, as has been already remarked; whence it was natural that he should write in the ancient form. As regards the fact that the Digamma is nowhere made use of in this manuscript, it is to be remarked in the first place that, as this is an Æolic letter, the Dorians may not make use of this letter, although, as we know, it is met with in a few Doric remains, and omitted in many Æolic manuscripts that have come down to our own times. In the second place it is to be observed that, as the Digamma occupied the place of an aspirate or breathing rather than of a letter, it began, even before Homer's time, to be neglected, whence it happens, that in his poems but few words are found with the Digamma, the actual number not exceeding 130. In the time of Pythagoras it had indeed almost entirely ceased to be written. It has been preserved in the pronunciation of the Greeks down to the present day. Many Greeks pronounce  $\alpha\mu\alpha$ ,  $\epsilon\lambda\epsilon\eta\eta$ ,  $\eta\lambda\iota\omicron\varsigma$ , (*haima*, *helené*, *helios*), and other similar words as, if spelt,  $\gamma\alpha\iota\mu\alpha$ ,  $\gamma\eta\lambda\iota\omicron\varsigma$ ,  $\gamma\epsilon\lambda\epsilon\eta\eta$ , (*ghaima*, *ghelios*, *ghelene*), etc. This being the true Greek pronunciation, not only proves the existence till the present day of the Digamma, but also establishes the genuine descent of the *modern* from



the *ancient* Greeks, for no foreign nation could inherit the *sounds* of another language, much less preserve for thousands of years all the peculiarities of the language, such as those minute breathings, which are the peculiarities of the Greek language. But, to return to the manuscript. Even if the transcriber of the "Golden Words" of Pythagoras were an Ionian, it proves nothing; for Homer, whom most agree to have been an Ionian, and to have written in the Ionian dialect, never altogether dispenses with the other dialects. Thus, we find in his poems, many "Doricisms" and "Æolicisms;" and Hippocrates and Diodorus, who were Dorians, wrote in the Ionian dialect; as also others have preferred other dialects before their own. From this it may be concluded that M. Rhancabes has said nothing that invalidates the genuineness of the manuscripts. And it is apparent that in his attempt to accommodate the *Inscriptional* form of writing to manuscripts, he betrays his ignorance of the fact that the writing used on inscriptions is entirely different from that employed in manuscripts.

In the next place, M. Rhancabes asserts that it is physically impossible for manuscripts to last through so many ages. He asks, "Did they write on parchment in the time of Pisistratus? Was parchment ever known in those times? Or could parchment, an animal material, be made to assume, by any preparation whatsoever, the durability of stone or adamant, through twenty-three centuries, with the letters still quite legible and uneffaced, although of microscopic smallness?" Such questions as these could only be propounded by dilettanti archæologists, and the reply is that the *Manuscript of Homer* is not fixed as belonging to the times of Pisistratus, as M. Rhancabes most gratuitously asserts, but at a later period, as has been already stated; and, secondly, that the letters in some parts are deciphered only with great difficulty, and in many places have entirely disappeared. So that, when M. Rhancabes states that the characters in the manuscript are very legible, he asserts that which is quite incorrect. Now, as M. Rhancabes has pro-

pounded a question, it may not be improper to ask some of that gentleman. When, then, was the "dispatch" (or "staff," *σεντάλη*) of the Spartans invented? On what material was Homer's *Iliad* written, which, in the time of Pisistratus, was introduced as an indispensable branch of education into all the Schools of Athens? Was it on stone? And if so, would it have been possible for teachers and pupils (for the scholars themselves had to bring copies of Homer) to hold in their hands stones of such weight? Again, on what material were the writings of the innumerable authors of antiquity written by the authors themselves? Were they all written on stones? In that case, not all the mountains and hills of Greece, had they been changed into white or black slabs, would have been sufficient to contain the innumerable writings of the Ancients, nor would the houses of the writers themselves have been able to hold as many stones as their works had pages. Again, did Æschylus and the contemporary poets have their works written on stones? If so, how did they move these huge, unwieldy stones, when they contended with each other for the prize? And did Herodotus, who read his History at the "Panathenæa," and also at the Olympic games, carry about with him his works written on stones, and read them to the multitudes, holding them in his hands, trembling with old age? And were also the *letters* of all private individuals, rulers, and generals, written on stone? We read, too, of the Library of Theophrastus, and of that of his disciple Aristotle, both of which Theophrastus gave to his pupil, Neleus, who brought them to Scepsis, a Trojan city, which was afterwards hidden by the successors of Neleus in a subterranean cavern, where they were damaged by moisture and moths, as Strabo tells us in the 13th Book, §54. Did these libraries consist of stones? Can damp and moths destroy stones? If this be so, then the Library of Pergamus, and also the Alexandrine, which consisted of two million volumes, must have been composed of stone books; many of them being as old as the time of Pisistratus. And why

M. Rhancabes, should they not have been on stone? You say that that the paper of Pergamus was not invented till a later date. If so, how do you account for this fact, that no work, written on stone, has been preserved to our day? The truth is, that M. Rhancabes talks nonsense, for parchment is an invention of the most remote antiquity. Moses wrote the Pentateuch on parchment, or "skins," and the ancient copy of the Old Testament, which is kept in the "Holy of Holies," and which Eleazer, the High-Priest of the Jews, sent to King Ptolemy, the founder of the Alexandrine Library, was written on parchment, and, for the most part, in gold letter. Most scholars are aware that the Spartans first taught the Greeks to write on skins. As a proof of this, it may be mentioned that the Alexandrine catalogue states that many Spartan "*Scytalæ*" had been found in the Alexandrine Library, made of the hides of goats, and containing many Spartan writings of very ancient times, especially of the period of Pisistratus. In the same catalogue, in the chapter on Laws, it is stated that the laws of Draco were copied from stone on to parchment, in the Archonship of Aristodemus at Athens, in the 3rd year of the 52nd Olympiad, or long before the time of Hipparchus, and were afterwards sold to Ptolemy by Archippus the Athenian, who had been appointed to collect ancient writings. Ptolemy, regarding this as a great treasure, on account of its antiquity, deposited it in a golden box, and preserved it in the Royal Library. After the Spartans, the Rhodians distinguished themselves for the beautiful preparation of the skins of all kinds of animals. Next to the Rhodians were the Cnidians, and after these came the people of Pergamus, whence the name Περγαμνός Χάρτης (Paper of Pergamus.)

As to the time of the duration of the manuscripts, it is to be observed that parchment, as it was prepared among the ancients, was much more durable than any other writing material employed by them. In the Library of the Vatican are manuscripts more than 1500 years old, and in Spain and elsewhere there exist manuscripts of as ancient a date.

Moreover, Sir T. Phillipps publicly announced in the Athenæum (see No. 1536, April 4th, 1857,) that he had in his possession a Latin manuscript 1200 years old, and that it was in a state of complete preservation. M. Tissendorf also lately discovered in a certain monastery in Egypt the Old Testament and part of the New, as well as the 1st Book of Hermas, all of which were written in the 2nd Century, or 1750 years ago. This MS. is represented to be in excellent condition. From this we may conclude that parchment manuscripts may be preserved for almost an unlimited period, for those that are kept in the Museums, even though they exceed 1000 years, have not lost a single letter. Nor is at all surprising that manuscripts on parchment should have been preserved for so long a time; for it must be admitted to be much more wonderful that the papyrus manuscripts which are so much more fragile than skins, should have come down to our times, well preserved, many of them more than 3000 years old. Those who please may at the British Museum and at Turin see many of them; even this is nothing startling, for corn and many other seeds have been found in Egyptian coffins which have been underground for perhaps 4000 years, and have not in the least lost their germinal powers. Many locks of hair, too, have been found in these coffins, preserved in a most perfect condition till the present day.\*

There can be no reasonable doubt as to the extraordinary durability of parchment, neither can it be questioned that at a very early period in the world's history skins of various kinds both prepared and otherwise were used for the purposes of writing. It is, therefore, unnecessary to consider any further

\* It was the custom of the ancient Egyptians to bury with their dead papyrus written upon and seeds of the earth, and representations of "Canthari." The first of these they placed in the coffins of their priests, the seeds in those of the husbandmen, and the canthari in those of the soldiers; for papyrus is a symbol of priesthood, seeds of husbandry, and the cantharus is a warlike symbol. Moreover, it will be remembered Egypt was divided into three distinct classes: that of the priests, that of the husbandmen, and that of the soldiers.



the objections of M. Rhancabes on this head, and may now proceed to speak of the other MSS.

The first, as to the manuscript containing the Hortatory Poem of Phocylides, the poem of Rhianus on "Folly," and the "Hymn to Virtue" of Aristotle. This manuscript is of parchment and written in a beautiful writing, known amongst caligraphists by the distinctive name of "euthalia." It was written in the 4th century, as Hermas the Olynthian states in the catalogues of Athos, and was discovered in the Monastery of the Thessalonians at Athos. It is written in very large characters. The second manuscript is that of the *Χρυσόβουλλον* of Theodosius II. This MS. was written in the year A.M. 5931 (A.D. 423), in gold letters, and, for the most part, in the Bythinian type. It was found at Symé, in the Monastery of the "*Taxiarchs*," known also as that of "*Panormetus*," its name having been changed in the year 1810. With this was also found the *Chrysobullum* of the Emperor Michael, son of Theophilus, which was written in A.M. 6368 (or 860 A.D.), also in the Byzantine type of writing. The celebrated Benedict of Syme discovered them whilst residing in that Monastery, and brought them over to Athos. After his death Simonides obtained them and has already published them three times. Concerning the first of these manuscripts the Athenian paper, the *Guardian*, wrote in its 87th number, August 15th, 1848, as follows:—

"K. Simonides has given us for publication the following 'Chrysobullum,' a work 15 centuries old, which he has copied. As we have seen the original copy, the genuineness of which is undoubted, on account of the parchment, the type of the writing, and the portrait of the Emperor Theodosius which it contains, as well as one of our Saviour, just opposite to that of Theodosius, we must express our admiration of the ability of the copyist (Simonides), and congratulate him on his successful reading of a very difficult manuscript, difficult on account of the antiquity of the writing, as well as on account of the intricate type. This 'Chrysobullum' shows the excessive zeal on behalf of learning of the Emperor Theodosius, and also the estimation in which he was held by the learned of that period. This work furnishes our literary men with a good opportunity of making themselves acquainted with the persons distinguished for learning in the 3rd century, and it may possibly spur them on to make new investigations. M. Simonides

has lately put into the printer's hands a valuable work, the 'Symais,' which, we learn, will shortly see the light. This book has been severely attacked. The genuineness of its antiquity has been bitterly impugned by our half-learned 'literati,' but without arguments and proofs. But a convincing proof of its antiquity and genuineness is the 'Chrysobullum' about which we are speaking, for it contains the names of many persons mentioned in the 'Symais.' M. Simonides also has in his possession many other very rare and valuable works of our ancestors, both of remote antiquity and of the *Middle Ages*. We trust that our Government or some literary society will undertake the printing and publishing of these works, to the honour and glory of Greece. We are of opinion that, if a Society were established for printing these works, it would be supported, not only by our own countrymen, but by foreigners as well, and the Society would, no doubt, be enabled to cover its expenses, inasmuch as many purchasers would be found eager to become possessed of these rare works which have never been published before."

Another Athenian newspaper, the *Hope*, has the following notice of the second "*Chrysobullum*":—

"The truly good and patriotic K. Simonides has in his possession this 'Chrysobullum' of the Emperor Michael, son of Theophilus, which we now publish. In these days corruption is regarded as virtue, and self-denial, the companion of virtue and patriotism, is looked upon as an indication of falsehood and deceit. This is the reason, the only reason, why no account is taken of these precious treasures by the Greek nation, whereas if only a small portion of them existed in the rest of Europe, all lovers of learning would be in a state of excitement and enthusiasm. Nevertheless, let him who is persecuted never despair, when he knows that his persecutors are men in whose hearts not a drop of Grecian blood is found, and who do not possess a single spark of national feeling. A day will come when justice will be done him, and he will be glorified and honoured." (Number 425, year 1848.)

The third "*Chrysobullum*," that of Romanus, was found in the monastery of the Thessalonians at Athos, and is written in the Byzantine type. It was written A.M. 6539. (or, A.D. 1031.) The Patriarchal Paper of Constantinople, called the *Telegraph of the Bosphorus*, published this MS. in its 371st number, in the year 1851, and prefaced it with the following observations:—

"M. Simonides has sent us the following letter, along with the 'Chrysobullum' which we give lower down.

"To the Editor of the *Telegraph*."

"Behold, according to my promise, both the transcript and the original copy of the Chrysobullum of the illustrious Emperor Ramanus;

peruse it with an attentive eye, and freely write any observations that may seem to you appropriate.

“K. SIMONIDES.

“Constantinople, Jany. 25th, 1851.”

“We willingly repeat what we have already said. We entertain no doubts of the existence of the Manuscripts of Simonides; and are convinced of the genuineness of this ‘Chrysobullum.’ Wherefore we gladly publish it, inasmuch as it seems to us, after a close perusal, very excellent, and in addition to other things, contains valuable geographical information. If K. Simonides, being eager to correct us, would set us right if we have, in our haste, stated anything ambiguously, we shall sincerely accept the correction, and gladly acknowledge our error. We wish, moreover, that he would constantly set us right in this manner; and we entreat him freely to make use of our columns, whenever he wishes to instruct us completely, by the publication of some one of his larger manuscripts. The *Telegraph* would co-operate with him for this purpose by every possible means.”

Besides these and many similar notices in the newspapers concerning these three “Chrysobulla,” the learned patriarch, Constantius, when he saw these “Chrysobulla,” wept for joy and said, “Truly these are the works of the illustrious Emperors,” and, having compared that of Theodosius with the original manuscripts of that Emperor, he declared that it was, beyond doubt, an original manuscript. The learned Œconomus also came to the same conclusion, and assured the Greek Minister of Education that such was the case. The contents of the first two “Chrysobulla” have also been found written on stone. They are written on stone and placed in different parts of the school at Symé, that they might be read by all,—the writings contained referring to that school. Simonides will shortly publish a *fac-simile* of these, together with the inscriptions of Symé.

A few words now touching another MS. The “Explanation of Ecclesiastical Image-Painting,” by the Monk Dionysius, is a copy of a copy, and was written in the 16th century. The transcriber of this was named Acacius. This, which was previously unpublished, has been published, as already stated, both in Greek, French, and German, and numerous articles have been written concerning it, especially by the learned K. Œconomus, the occupant of the Ecumenical

Patriarchal Seat, and a member of the Senate of the Academy of Petroupolis, who, in his very valuable History of the Seventy Translators of the Old Testament (vol. iv., p. 218), alluding to the proper mode of painting sacred figures, mentions these manuscripts as follows:—

“Such an ancient manuscript is extant, written in the vulgar dialect by Dionysius, a Monk and figure painter (at Athos, in the year 1458), and entitled ‘Interpretation of the Painters,’ with a view to figure-painting in Churches. In it he shows how the figures of the Saints should be represented, according to hereditary tradition and the models of the most ancient painters, among whom Manuel Panselenus was especially distinguished, being a man most renowned for Ecclesiastical Image-painting, and his paintings are kept on the walls of the Temple on the sacred Mount Athos, and also in the Monastery of Cossiphonissé in Macedonia. (The manuscript of Dionysius also refers to ‘*Heliotype*,’ as he calls that species of taking portraits, which in our own day has been revived among the French, under the name of Daguerreotype, from the name of its inventor.) From such ancient models of sacred-painting, Dionysius collected his materials for the manuscript under consideration. This has been translated into French, and published by M. Didron (Manuel d’Iconographie Chretienne Grecque et Latine, Paris, 1845), with an Introductory Preface, in which he expresses his opinion that the book forms a most complete system of Ecclesiastical Image-painting, and his admiration of sacred painting among us; for he has the ancient figures that are preserved in many parts of Greece, among which are often found, hanging side by side, figures of the same Saints, painted in different styles, and at different periods.”

Also the *Hope*, an Athenian paper, wrote (No. 382) in great delight about this book, as also about the “*Heliotype*.” In the 484th number, in which it speaks specially about the “*Heliotype*,” it commences its observations in these words:—

“K. Simonides has discovered in an ancient manuscript, containing various information relating to Chemistry and Painting, that the celebrated painter of the 5th century, Manuel Panselenus, was acquainted with the power of the sun’s rays to take portraits, which has been lately brought forward in Europe as the sole invention of the Frenchman, Daguerre. This ancient manuscript, with many others that are most precious, are in the possession of K. Simonides. It is a very sad reflection, however, that there are some of our clever men who, instead of being moved by national ambition to welcome the discovery of this young patriot, and to vindicate ‘*Heliotype*,’ as Panselenus very appropriately calls it, as the invention of our forefathers, ridicule the discovery, lest, perchance, they may offend the French people, from whom they have received marks of distinction and titles of learning.”



Besides the *Hope*, and the learned Œconomus, many other persons of distinction have written articles upon this work of Dionysius, and have completely established both its genuineness and value.

The manuscript containing the "Chronicles of the Babylonians," written both in Babylonian and Phœnician letters, was found in the monastery of St. Paul, at Athos. It originally belonged to the Library of the Cæsareans; but was subsequently removed thence by an under-librarian, and presented to one of the rulers of Cæsarea, whose name was Cleolaus, and after a time it was again restored to the Library, its original resting place. After this, it became the property first of one and then another, till at length it was deposited with other manuscripts in the Monastery of St. Sabbas, in Palestine, in the year 1200. Thence it was transferred to Mount Athos, nearly 400 years ago, by the Chief of that Monastery, as has already been stated in the foregoing pages. This manuscript, which contains very curious and interesting matter, Simonides has translated into Greek, and he is now about to publish it with historical remarks. The manuscript is on parchment.

Many of the imperfect manuscripts, which are also of parchment, are very precious remains of Byzantine writers. There can be no doubt of their genuineness, for not only does the matter they contain prove this, but the peculiar preparation of the parchment, the form of the letters, and the composition of the ink, bear witness to the fact of their being of Byzantine origin. Some of these remains are ascribed to Eulyrus the Geographer, and others to Neocomus the Historian; but the rest have no heading or title or name of author attached.

All the rest of the MSS. which Sir T. Phillipps bought are written on papyrus, most of them on a large quarto. The paper is very old, for it is fixed by men most capable of judging such matters to be of the 13th and 14th centuries. These MSS., then, have their antiquity placed beyond dispute, for not only does the paper bear the unmistakable seal

of age, but their contents, and the type of the letters, are the best evidences of their antiquity.

Having thus briefly commented on the MSS. purchased by Sir T. Phillipps, it is now necessary to speak of those which Baron Chammer purchased.

First, then, of the manuscript that contains the work of Palæphatus, "Concerning Incredible Histories." This is extremely ancient, but is, nevertheless, in a very legible and large type, which caligraphists call the "Eugraphic." Its text is more correct than the one hitherto known. When Baron Chammer saw it, he was delighted beyond measure, and shouted for joy, "I have found a treasure." Its length is 22½ in., and its breadth 15 inches.

The second manuscript is that containing "Three Tragedies of Æschylus," written on parchment, and of the same length as that of Palæphatus, but the breadth is only one fifth of its length. The type of the letters is the same as that in the manuscript of Palæphatus, for one man wrote them both, viz., Arcesilaus, son of Aristomachus, one of the principal caligraphists of the Metropolitan Library at Alexandria. It was dedicated, as we learn from the title, to Hippocleides Glaucon, one of the Governors of Pergamus. A certain Eustratus subsequently becoming possessed of both these manuscripts, presented them to the Library of the Thessalonians. The Librarian of this Library, having received them, wrote upon them the following inscription:—

"This belongs to the Library of the Thessalonians. A.M. 6078 (A.D. 570). Indiction 3."

The third MS. is that of Aristæus, which bears the following title: "The Aristæis of Aristæus, son of Aristæus of Soli." This was written in the first century after Christ, in Alexandrine type, of that peculiar kind called "Lasia." This manuscript, according to the Catalogues of Athos, was copied from the original copy, kept in the Alexandrine Library, to which Library it was presented by the descendants of Philocrates, the brother of Aristæus, Aristæus having written this work for Philocrates. It was copied by the

desire of Callimachus, son of Timocrates the Cyprian. After the lapse of a lengthened period, it was deposited in the Monastery of the Great Laura, in Cyprus, by the descendants of Callimachus; there it remained a long time in safety, and having become known to, and sought by, the Emperor Leon, it was sent to him. The head of the Monastery, who sent it, fearing, as it seems, that the bearer might substitute some other copy for it, wrote, with his own hand and in red letters, the following letter at the end of the manuscript:—

“Heaven-crowned Monarch!

“Most mighty Ruler, Emperor of the Romans, all-wise Leon, thou hast now, according to thy command, the Aristers of Aristeus, of Soli in Cyprus, which from time immemorial has been treasured up in the Temple of the Mother-of-God. The bearer of this message is Arsenius, one of your own people. The whole of the work consists of five books, and it is kept in a leaden box, resembling a small pillar, exactly as it was found at first. At the end, it contains this letter of mine, carefully written in red letters, as a security. As I have not found it either an easy or a pleasant task to execute your orders, owing to the murmurings of my flock, I request of you, as a gift in return, O my most wise son through Grace, that you would repair the Temple, in order that I may be able to put a stop to the daily increasing murmurs both of my own flock and of the chief men of the Island.

“Mayst thou be successful in all things, increase in power, and long live to reign, O my Sovereign and Lord.

“Cyprus, A.M. 6404 (A.D. 896). Indiction 4th.

“The most lowly Monk, and humble  
head of this large Cloister,

“MELCHISEDEC.”

When the Emperor had received the manuscript on which the letter was written, he generously requited his spiritual father, Melchisedec, and deposited the manuscript in his own private library. A long time after, Basilopœs Petrus, whose name was afterwards changed to Paulus, went over to Athos, and took with him this manuscript, along with many others very valuable. Having placed it in the library which he founded, it remained there until it was discovered by Benedict of Symé, the uncle of Simonides, who kept it in his possession. The learned A. Sturtzas, of Odessa, having been informed of the discovery, obtained a copy of it, in order that he might correct an edition of

Aristeus which he was preparing to publish; and having corrected it, he sent it to the learned Œconomus, who was then staying at Athens. Œconomus having received it, placed it at the end of his work on the Seventy, which is now known to have been written by Sturtzas; but Œconomus published it as his own production, Sturtzas suspecting nothing of the matter. Œconomus made no mention of this manuscript, nor of many others, from which he obtained much information. Simonides, the private secretary of Sturtzas, bears testimony to these facts; and though he has hitherto disclosed nothing of these matters, yet as all the writings passed through his own hands, he very well knows that Sturtzas was the author of the work in question. The “Athena,” a paper of Athens, having published some statements about the appropriation of the History of the Seventy, erroneously supposed that Simonides was connected with the affair. Simonides naturally waited for an opportunity of vindicating himself from these ungrounded suspicions. Shortly after, Simonides commenced preparing for the press a critical edition of Aristeus, with an historical introduction. Œconomus hearing of this, and fearing that Simonides would disclose in the *Introduction* his knowledge of his (Œconomus’) plagiarism, wrote to Lycurgus and desired him to oppose Simonides in everything that related to the subject of the Aristeus. Lycurgus, however, being at that time friendly with Simonides, showed him the letter, and earnestly entreated him to say nothing in the introduction to Aristeus about the work of Œconomus. Simonides gave him no answer, and Œconomus, knowing the integrity of the character of Simonides, wrote again and again to Lycurgus, who at length was persuaded to spread reports against the manuscript of Aristeus. Lycurgus, of course, was not aware that Œconomus obtained all his information from that copy of the manuscript which was sent to him from Odessa, both the title of the work, “Aristeis,” and the greater part of his emendations. The learned Baron (Chammer) being convinced of all these things by personal



inspection, purchased this manuscript, saying, "Such a manuscript of Aristeus has never before made its appearance, for not only is it entirely free from errors, but it also contains whole passages hitherto unknown, and no one but Aristeus could ever have written this." Although the edition of *Œconomus* was compiled from this manuscript, yet it is in most places incorrect and imperfect, for it was not made immediately from the original manuscript, but from a very carelessly written copy, made by a monk named Dionysius, who had not the opportunity of consulting the ancient manuscripts. These three manuscripts which have been mentioned were purchased by Baron (Chammer), after their authenticity had been fully established. He also obtained a copy of one very remarkable hieroglyphic manuscript, together with the Greek translation of the same, regarding which Simonides is now preparing some remarks for the press.

Concerning the manuscripts and copies of *Hermas*, which the Academical Library at Leipsic bought, it is unnecessary to speak, as their editors have proved their genuineness, and those who disputed it have been sufficiently refuted. In the critical edition of *Hermas*, which Simonides is preparing, he will treat of these matters. Nor is it necessary to say anything here about "Uranus," as its genuineness has been *legally* established, and the enemies of Simonides have been humbled in the presence of *Justice*. Its genuineness has also been scientifically and historically confirmed, so that any remarks on the subject would be superfluous in this place. It would, however, be well for the reader to peruse the Essay on the genuineness of Uranus which was published in 1856, and also the numbers of "Memnon," and pages 156 to 162 of the "Four Theological Writings." The genuineness of Uranus is completely vindicated in those pages, and no ground left for the enemies of Simonides to stand upon.

Thus, then, the Simonides' MSS. have been all proved to be genuine, and although much could be said in reference to these interesting remains of antiquity, the present pamphlet is scarcely the place to enter upon a more elaborate or ex-

tended defence. The literary world will, however, be glad to learn that Simonides himself has prepared a lengthy vindication of the authenticity of his MSS., which will in due course be published with his other works. The writer feels satisfied that a careful inspection of the MSS. and an impartial and unprejudiced consideration of the facts of the case will lead, to a conviction not only of the genuineness of the manuscripts, but also of the integrity, honour, and earnestness of Simonides, whom it is impossible to know without feeling for him equal admiration and esteem.



## APPENDIX.

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NOTE A.]—The father of Simonides was Simon the son of Constan, and Maria his wife, both of whose parents were descended from ancestors of illustrious fame. Simon was born July, 1788, at Stageira, and received his education from Lampros Photias, who was at that time an eminent instructor at Joannina. He then went to Italy, to finish his education, and devote himself to the study of medicine in obedience to the wishes of his parents. There he became enamoured of a military life, and spent six years in acquiring a knowledge of military science. He next proceeded to Macedonia, and employed his knowledge of medicine for the benefit of all classes of the community, without fee or recompense. At length he became initiated as a member of the Helairia, and being appointed to sound the Greeks of Asia Minor and Egypt, and induce them to join the insurrection, he went over to those places, and in his quality of physician found facilities for successfully disseminating the symbol of the Greek Revolution. He afterwards retired to the Island of Syme, and founded a Greek school of considerable pretensions for the education of the rising generation of Syme and the contiguous islands, from which flocked a considerable number of students. For this and many other services that he had from time to time rendered to the community at large, the Symeians raised a column to his honour, and placed upon it the following inscription,—“To Simon the son of Constan, for his great and inappreciable services to the Symeians, this column is erected by the inhabitants of the island.” On the breaking out of the Greek Revolution in 1821 he fitted out three vessels at his own expense, and set fire at night to the Turkish cities that lay on the coast of Asia Minor. Then, joining some other Greek vessels, he entered, under cover of the night, into the Harbour of Rhodes, and having burned three Turkish vessels and done there very considerable damage to the Turks, he withdrew, after having received a wound in his right thigh. He then proceeded to the Island of Cyprus, and, joining the Greek fleet that was cruising about in that neighbourhood, under the command of Admiral Jacobus Tombazi, they caused considerable loss and destruction to the Turks of that place, as well as to the Turks in Syria. He next visited the Island of Hydra, in



order to recover from his severe wounds. On his recovery he returned to Syme, in 1823, and was then married to his betrothed, Maria, daughter of Johannes Calaphat, a man famous for his eloquence and energetic spirit, highly esteemed by the inhabitants, and inheriting an immense fortune from his ancestors. Simon soon afterwards returned to Hydra, with his wife, and here their son Simonides was born, November 11th, 1824. He then proceeded to Macedonia, with a supply of ammunition and other stores for the use of the Greeks, who had risen in those places against their oppressors the Turks; but being pursued by an Austrian man-of-war, which by a shot carried away one of his masts, he was unfortunately compelled to turn back to Hydra for shelter from further pursuit, in which he succeeded, thanks to the speed of his vessel. Here he afforded great pecuniary assistance to that intrepid commander, Anarius Miaruli, the godfather to Simonides, for the purpose of strengthening the party at Hydra. At the time when Capodistrias was chosen Governor of Greece, and had assumed the reins of government, Simon again went to Syme, and was chosen by the inhabitants of Syme, Telios, Nesirios, and Megistœus, as Plenipotentiary Minister of those Islands, and sent to Capodistrias, to consult and advise with him respecting the state of those Island, the three great Powers of Europe, England, France, and Russia, having excluded them from the Union. After several conferences held in private, Capodistrias advised Simon, as well as the delegates from other Islands, that their best course was, with the consent of the people whom they represented, to proceed to Constantinople, and endeavour, with the co-operation of the Ambassadors at the Court of Turkey, to obtain a milder form of Government, and for this purpose Capodistrias gave Simon letters of introduction. Simon accordingly lost no time, but hastened back to Syme, and was again appointed, at a general assembly of the people, to proceed with full powers as their representative to Constantinople, with three others as his colleagues, Agapitus Ionides, his wife's uncle, and Michael Calaphat, his wife's brother. On arriving at Constantinople he had an interview with the Ambassadors, and, through their co-operation was fully successful in obtaining the object of the commission. For not only was the brutal satrap of Rhodes deprived of his powers, but a municipal form of government was introduced into all the Islands, the tribute payable to the Sultan was reduced one-third, and the collection of Customs, Duties, and other lucrative imports was taken out of the hands of the Ottomans, and delivered over to the inhabitants of each Island, for the public benefit, under the superintendence of twelve demogerons, elected every year. Tranquillity being quickly restored to the Islands in consequence of the beneficial results of a good government, the Sultan Mahmoud, in recognition of his services, conferred upon Simon and his colleagues great distinctions, and presented each with a golden cross and a horse, according to the Turkish custom on these occasions. Capodistrias from this time always held Simon in the highest favour, and frequently wrote to him, advising him that the Christians suffering under the Turks

should be prepared for war. Shortly afterwards, Capodistrias was assassinated, and Greece plunged in confusion. Simon was then at Nauplion; but on hearing of this event he went back to Syme, and on his arrival was unanimously elected Governor of the Island by the inhabitants, and by his paternal mode of government added much to their happiness. When Otho came to the throne of Greece, the Symeans resolved on going over to free Greece. Simon was on this occasion also elected as their most suitable representative, and he readily complied with their wishes. He proceeded then to Nauplion, and having presented himself to the proper authorities, made known to them the wishes of the Symeans. The Greek Government cheerfully gave its consent to receive them, and assigned them the Isle of Delos as their place of settlement, but furnished no other assistance to further their object. The Symeans, therefore, regretting the decision they had come to, altered their mind, and determined upon remaining where they were; and they still remain, and are doing well. From that time Simon no longer resided in free Greece, and now benefits his adopted country by his personal presence, and is beloved by all as a good father. Simon received many decorations of honour, not only Turkish, but also Russian, Spanish, and French; but he considers them as undeserving of notice. No one ever saw his breast decorated with any of the orders he had received. Whenever he is asked why he does not wear them, he answers that he has a thorough dislike to the glitter of medals, not only as being frivolous in itself, but because the old kings were in the habit of hanging rogues upon crosses, and now they hang crosses upon rogues. His son Simonides also has three orders; but does not exhibit them, for the same reason assigned by his father, whom it is his ambition not only to imitate in this, but in all other matters. Simon, when at Constantinople, succeeded in obtaining for the scattered Island many privileges which contributed to their prosperity. He used his utmost endeavours to get schools established at Tilos, Megistes, and elsewhere, and he in some measure succeeded by the aid of Russia, the assistance of which country was obtained through the great influence of Stourtzas, Privy Counsellor to the Autocrat Nicholas. To the present day Simon holds a high place in the estimation of his countrymen, and is deservedly valued as a thorough patriot and exemplary citizen.

NOTE B.]—Simonides arrived in London about the middle of February, 1853, and a few days after his arrival, accompanied by Mr. W. B. Barker, his interpreter, waited on Sir F. Madden, chief of the Manuscript Department in the British Museum, for the purpose of submitting to his inspection a number of Greek manuscripts. Sir Frederick looked at them, selected such as pleased him, about 15 in number, and returned the remainder. At the end of a week Simonides again called with the interpreter on Sir Frederick for his decision. Sir Frederick said he had examined the manuscripts very carefully, and, being satisfied that they were genuine, gave Simonides an order upon the Treasurer for the amount agreed upon as the purchase-money, and also £5 additional, gratuitously,

as an inducement to Simonides to offer further manuscripts for sale. Simonides was then advised to see other persons, who from their knowledge and learning were competent judges of paleography. He was therefore introduced, on the 25th May of the same year, through Mr. Colquhoun, to a meeting of the Royal Literary Society of London, on which occasion he submitted to the members a number of manuscripts for their opinion and the verification of their genuineness, and also offered to give them a practical illustration, in order that they themselves might have an opportunity of testing his knowledge of Egyptian antiquities, and particularly of hieroglyphics, Simonides declaring that the system of Champollion and his followers, as well as that of the Prussian Lepsius, was fanciful and based on erroneous principles. His proposal was assented to, and two Committees were accordingly appointed. The one, of which Simonides himself was a member, was for the purpose of examining and verifying the genuineness of four Greek manuscripts, viz., the first three books of Homer's *Iliad*, Aristæus' *Hesiod*, and the Golden Verses of Pythagoras. On the other devolved the duty of examining the hieroglyphic writings, which, having been selected by the Committee, it was proposed that Simonides should interpret. Now the Manuscript Committee never met for the purpose for which it was appointed; but one of the members of the Society, Sir Thomas Phillips, perceiving its dilatoriness, and desirous of securing the possession of the manuscripts, sent an invitation to Simonides, through Mr. Colquhoun, to come and take breakfast with him at his residence. The real object was, however, that Sir Thomas should have an opportunity of privately inspecting the manuscripts that had been shown to the Society. When breakfast was over, Simonides handed him not only the manuscript he desired to see, but also several others. These Sir Thomas took, and occupied himself the whole of that day with Mr. Colquhoun in carefully examining them. He then carried them home with him to his house in the country for further investigation, and having kept them several days longer, was satisfied that they were genuine, and accordingly purchased them. Subsequently, in May, 1854, Sir Thomas Phillips was present at a meeting of the above-named Society, and holding up these manuscripts told them, in the presence of Simonides, that these were the same manuscripts which they had seen twelve months ago in the hands of Simonides, and that, satisfied from his own personal examination they were genuine, he had purchased them months ago. He therefore recommended them to their notice, observing at the same time that if anyone entertained a doubt, he had better examine them himself. These manuscripts having now become English property, the Committee who had been appointed for the purpose of deciding whether they were genuine or not, was at length, after the expiration of a whole year, released from the onerous duty of coming to any decision. Simonides also showed them some other manuscripts, treating of ecclesiastical matters. These were written on paper and acknowledged by the Committee to be genuine, because not only does the paper carry internal evidence that it is the production of the 14th century but that the matter

it contained has been hitherto unpublished. Now the Committee appointed for examining Simonides as to his knowledge of hieroglyphic writing, selected a column from a sarcophagus, erroneously called Alexandrian,\* and desired him to interpret the meaning, and having appointed a day for meeting again, broke up. Meanwhile, Simonides, having obtained permission which gave him free and unrestricted access to the British Museum, made a literal interpretation of the passage given him, and being punctual in his presence at the meeting at the day and hour specified, handed to the Secretary the document containing the interpretation of the hieroglyphic characters, together with the proofs. The Secretary read them before the members then present, but as many of the members of the Committee were absent from various causes, Simonides, at the request of the meeting, gave the interpretation to the members of the Committee then present, that they might examine it more at their leisure, with the other members; but, alas! a long time has passed away since then, and the worthy members of this Committee have not thought fit hitherto to deliver their judgment, although they have been frequently urged to do so. Now from what cause can this protracted and unpardonable silence proceed unless from their ignorance of matters relative to antiquity, and especially hieroglyphics. For these gentlemen, it would seem, desire to avoid all discussion upon this interesting subject, although in direct opposition to an understanding to that effect. And why? For the simple reason that they are incompetent to enter upon a matter of which they boasted they had a knowledge. The truth will receive further confirmation, and especially from the inscriptions which they have ascribed, according to their fancy, to many of the monuments of Egyptian antiquity lying in the British Museum. For the inscriptions have a different meaning, and the monuments also. This Simonides will show in a work he is about to publish under the title of "False Inscriptions," and in which work he will also speak in detail of the hieroglyphics submitted to him by the Committee.

NOTE D.]—The following is the letter referred to:—

"HONOURED SIR,—

"As I was not so fortunate as to find Dr. Simonides at home, in a visit which I made to him last week, I take the liberty of addressing myself to you, as follows:—

"The proofs of the *Uranus*, with my preface and other remarks, will shortly arrive from England.

"I shall then, as we have already verbally engaged, take further steps in order to do to Dr. Simonides full justice against the falsehoods and attacks to which he has for several years been exposed in the German, French, and other journals; and I consider myself the more bound to do so, as he has given me such great proofs of confidence, for which I shall always feel most grateful to him.

"With respect to the publishing of the whole work of the *Uranus*,

\* There are many other Egyptian monuments lying at the British Museum which the authorities unblushingly permit to retain the names that have been falsely given to them, and thus lead the public, who know no better, into error.



the mere printing of the text would necessarily lead to further labours, which would not answer the purpose either of Dr. Simonides or the publisher himself. I take the liberty, therefore, of requesting that you will obtain from Dr. Simonides an explanation of the terms by way of honorary payment, on which he would be disposed to permit me to publish the three books (*Βασιλέων Ἀναγοράων*) from his copy, with his name upon the title-page, which I should furnish with the necessary introduction, historical remarks, and index of contents—a work which my proficiency in studies of this kind makes me quite capable of performing, particularly as I have in view to accomplish a new Chronographic of Georgius Syncellus, which is so important for the Egyptian history, in place of the first edition which I gave in 1829.

“Another question would be, for what price Dr. Simonides would sell the original manuscript to some public library, which now, when the interest awakened by the first appearance of the work is at its height, could be done, perhaps, on more advantageous terms than at a future time.

“I beg you will be so good as to discuss all these matters with Dr. Simonides, and request he will send me an answer written in the Greek language.

“Have you yourself had time to compare further the manuscript of the *Constan Porphijrogetus*?

“In hope of seeing you soon,

“I am, respectfully your friend,

“W. DINDORF.

“To Alexander Lykurgos,

“No. 1, Railroad Street, Leipsic.”